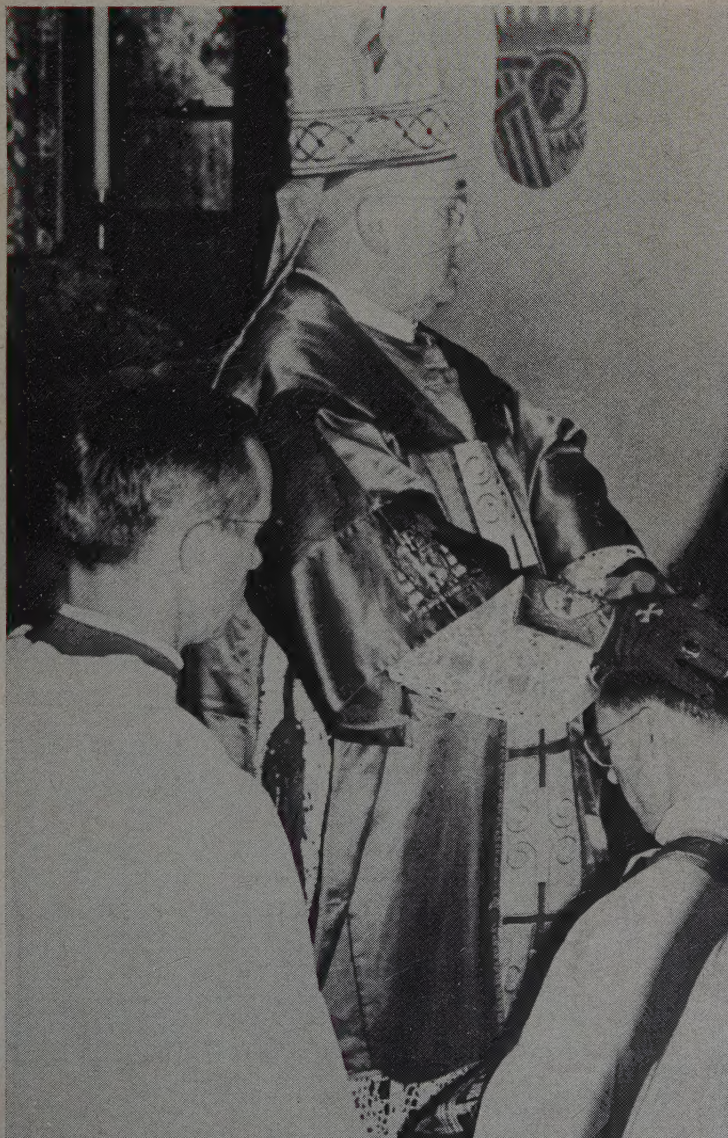


JUNE / 1960

# The PRIEST

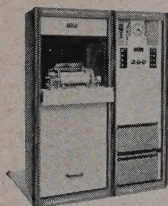


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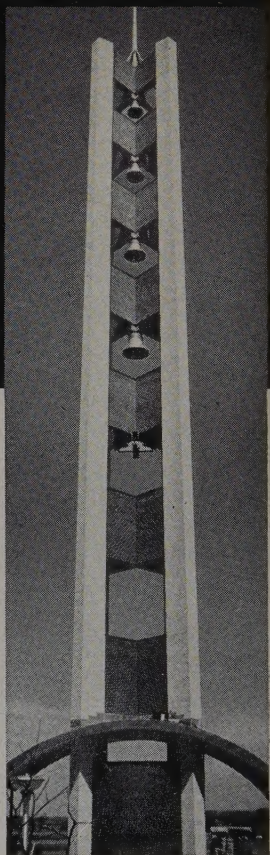


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SINCE JANUARY, 1960 AND NOW IN PROCESS

*Goal      Obtained*

## ARIZONA

Casa Grande.....St. Anthony's (New Church) .....\$125,000.....\$200,000

## COLORADO

Canon City.....St. Michael's (New Classrooms and Hall) ..... 125,000.....In Process  
Colorado Springs.....Holy Trinity (New Combination Church-School)..... 120,000..... 140,600

## ILLINOIS

Aurora.....St. Rita of Cascia Church (New Parish Plant) ... 350,000.....In Process

## IOWA

Ottumwa.....City Parishes of Ottumwa (New Walsh High School) ... 400,000..... 401,033

## KENTUCKY

Ft. Thomas.....St. Thomas (Weekly income increased \$600 over  
that obtained from a campaign conducted by  
another firm 3 years ago) ..... 3,400

## LOUISIANA

Buras.....Our Lady of Good Harbor (Building Program) .... 175,000.....In Process  
New Orleans.....St. Mary of the Angels (New Combination  
Church and Rectory) .... 350,000.....In Process

## MASSACHUSETTS

West Newton.....St. Bernard's (Grade School Addition  
and New High School) .... 500,000..... 790,000

## MISSOURI

Belton.....St. Sabina (New School) ..... 65,000.....In Process

## NEW MEXICO

Gallup.....St. Francis (New Church and Rectory) ..... 125,000..... 126,803

## OHIO

Cincinnati.....Church of the Little Flower  
(Building Program and Debt Liquidation) .... 300,000.....In Process  
Cincinnati.....St. Jude's (School Expansion) ..... 200,000..... 245,000  
Cincinnati.....Convent of Mary Reparatrix (New Retreat House) .... (\$170,000 to date)

## PENNSYLVANIA

Lock Haven.....Immaculate Conception (New School) ..... 100,000..... 138,914

## TEXAS

Del Rio.....Sacred Heart (New School) ..... Open..... 59,880  
Victoria.....Our Lady of Victory (Building Program) ..... 225,000.....In Process

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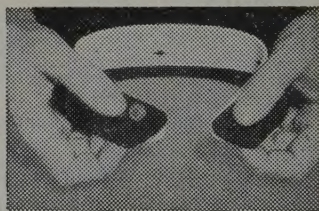
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## FEATURES

- Editorial* 519 Communistic Berlin  
525 Getting to Know the People  
530 The Angels of the Preface  
536 Magic in Black Africa  
542 The Rise of the African Hierarchy  
548 The Priest's Perseverance  
554 The First TV Mission

## DEPARTMENTS

- 505 Currente Calamo  
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563 Supplying the Ceremonies  
567 Books in Review  
570 Correspondence

*Cover* How can one find a title for a picture such as this?—the infinite not merely expressed but invoked and delivered by finite actions. A man is made a priest. The Church stands by in silent awe. At this moment, human speech is powerless.

.....

### June, 1960 / Volume 16, Number 6

THE PRIEST is published monthly by Our Sunday Visitor Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. ▲ Address all business communications to THE PRIEST, Huntington, Indiana. ▲ Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, St. Mary's Church, New Castle, Pa.

EDITORS: Rev. G. J. Gustafson, S.S., M.A., Ph.D. / Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R. Coyle, J.C.D. BUSINESS MANAGER: F. A. Fink / ADVERTISING MANAGER: Martin E. Greven / PUBLISHER: Our Sunday Visitor Inc. Copyright 1960 by Our Sunday Visitor Inc., Huntington, Indiana. Printed in U.S.A.

SUBSCRIPTION RATES: To members of Catholic clergy and religious in the United States, \$4.00 per year; \$10.00 for three years; \$15.00 for five years. Canadian and foreign postage 50 cents per year additional. To Seminarians, \$3.00 per year.



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# Currente Calamo

.....

## *From the Holy See*

NO LONGER will the school-children be allowed to recite their October rosary publicly during the eight o'clock Mass. Before or after, but not during. In an inquiry to the Sacred Congregation of Rites, Archbishop John C. Heenan of Liverpool had asked "whether the prohibition expressed in paragraph 12 of the Instruction on Sacred Music and the Sacred Liturgy of Sept. 3, 1958, is to be understood in the sense that the public recitation of the Rosary of the Blessed Virgin Mary while Mass is being celebrated is henceforth forbidden, even during the month of October."

Rome's answer: "Marialis corona dicenda est extra Missam."

At the same time, the SCR ruled that in the Dialogue Mass the congregation may recite with the priest the Gloria, Credo, Sanctus, and Agnus Dei, even though they have not recited the Confiteor and the responses to the first prayers of the Mass.

The rulings of the SCR were signed by its secretary, Msgr. Enrico Dante, under date of Feb. 6, 1960.

\* \* \*

During March, the Holy Office ruled that since it is not always possible to have Mass in the afternoon or evening, local bishops may now authorize the giving of Holy Communion after noon outside of Mass. But in such cases, distribution must still be made

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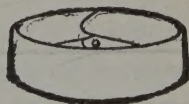
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# Currente Calamo

.....  
in connection with some religious service.

The decree expresses a hope that this will not become a nuisance to pastors because of frequent requests by the faithful, hindering them from carrying out their daily work.

The Holy Office leaves up to the discretion of the bishop the nature of the service at which Holy Communion is to be distributed. It might be Benediction, Stations, or even just communal recitation of the rosary.

\* \* \*

In an exceptional ruling, the Holy Office has reversed a 1945 decree of its own restating "the constant practice of not recognizing the orders conferred by an apostate, and particularly if they

are conferred on another apostate . . ." The Holy Office now recognizes the orders of the former head of a Brazilian sect who was received into the Church last Dec. 8.

Father Salomao Ferraz, now 80, was ordained a priest in the mid-1940s by an apostate bishop, Carlos Duarte Costa. This former titular Bishop of Maura was excommunicated by the Holy See in 1945 and now heads a sect of his own.

*L'Osservatore Romano* says that Father Ferraz's case is different because he "came into the Church not following an apostasy, but from the Protestant faith in which he was born and which he later abandoned, progressing towards truth and drawing constantly nearer to Catholicity until he finally embraced it completely."

The priest was married while



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## Currente Calamo

he was still a Protestant, but he separated from his wife by mutual agreement in 1945 "precisely," according to O.R., "because he was about to enter holy orders."

\* \* \*

Persistent and well founded rumors, reported by NC-News from Rome, speak of a new and shortened breviary to be published in the near future. It will be entirely contained in two volumes and is to have a great many more three-lesson offices.

"While the report of the shorter breviary comes from unofficial sources," says NC-News, "it merits attention because of the reliability of these sources, the credibility of the details and the persistence of the report.

"There is no question that a reform of the breviary is actually in preparation. This has been confirmed by ranking figures of the Church. The only question is the nature of the reform and when it will be decreed."

## Off the Cuff

OUR warm congratulations to Msgr. Joseph R. Crowley, editor-in-chief, and Msgr. James P. Conroy, Youth Editor of OUR SUNDAY VISITOR: the former now a domestic prelate, the latter a papal chamberlain.

\* \* \*

Missing from the masthead is Msgr. Michael Andrew Chapman, a longtime editor of *The Acolyte*. Msgr. Chapman came into the Church from heresy and soon established himself as a liturgist with a flair for writing. The late





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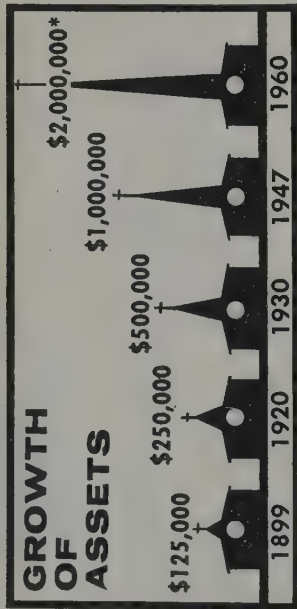
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# STATEMENT

THE CATHOLIC MUTUAL RELIEF SOCIETY OF AMERICA AND WHOLLY-OWNED SUBSIDIARY

BALANCE SHEET DECEMBER 31, 1959

## ASSETS

CASH IN BANKS — Operating Funds .....  
INVESTMENTS

Bonds ..... \$1,335,252.81  
Stocks ..... 360,180.39  
Cash in Bank — Investment Funds ..... 18,553.61  
Investment Funds — Due from Brokers ..... 14,887.60  
Accrued Interest and Dividends Receivable ..... 7,899.98

Total Investments .....  
1,736,774.39  
79,200.78

## RECEIVABLES

OFFICE FURNITURE AND FIXTURES  
At Depreciated Cost .....

14,274.62  
2,222.73

## OTHER ASSETS

Total Assets .....  
\$2,004,029.90

## LIABILITIES AND RETAINED EARNINGS

ACCOUNTS PAYABLE .....  
ESTIMATED LOSSES AND ADJUSTMENT EXPENSE .....  
OTHER LIABILITIES .....  
UNEARNED CONTRIBUTIONS AND PREMIUMS .....  
RETAINED EARNINGS .....

Total Liabilities and Retained Earnings .....  
\$ 48,109.22  
19,000.00  
11,008.98  
58,437.12  
1,867,474.58  
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# Currente Calamo

.....

Archbishop Noll encouraged his talent. It was just taken for granted that he would be associated with **THE PRIEST** from the start, and in the beginning he contributed rather often under the heading "Peregrinus Gasolinus." But as the years went by his vision failed and his articles gradually trailed off until, some weeks ago, we heard of his death. May God be good to him.

\* \* \*

A detective in Pueblo, Colorado, has admitted trying to get a confession out of a prisoner by posing as a clergyman. In his statement, Capt. Harold L. Jones said:

"I went to the Parkview Hospital to talk to Mr. Ditterline [the

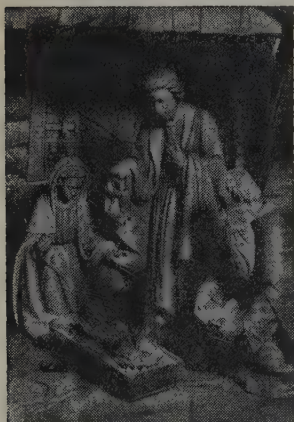
prisoner]. Scanlon called me Rev. Jones when I walked in. I spoke to Ditterline as though I was a minister. He would not talk to me. He rolled and tossed, throwing his sheet around and mumbling to himself. I could not get any response from him in any way."

The local Catholic paper pointed out that plain clothes are an accepted Protestant minister's garb in Pueblo.

\* \* \*

To promote the reading of Catholic publications in Catholic homes, the Texas Catholic (2122 Kidwell St., Dallas 14) has offered "to give free advertising to Catholic magazines that send in small advertisements" to promote their circulation.

The newspaper of the Dallas-Fort Worth diocese made the of-



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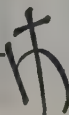
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**Growth In Holiness** by Frederick W. Faber. The eagerly-awaited, new and revised edition of a spiritual classic. Here is a clear and practical guide to growth in the spiritual life, by a major figure in the great rebirth of Catholicism in England that took place a century ago. **\$4.00**

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## Currente Calamo

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fer in an editorial dealing with the prominence of Catholic news today and the "need that Catholic homes be provided with Catholic periodicals in addition to the diocesan papers."

\* \* \*

St. Vincent Archabbey, Latrobe, Pa., announce their third annual Liturgical Music Workshop to run August 15-21. Those who know the glorious setting of the Archabbey in the rolling country of Westmoreland County will realize what a bargain is being offered: private room and board for the week, \$25.00; tuition. \$5.00.

For further information, write to Father Ralph, O.S.B., St. Vincent's, Latrobe, Pa.

### A Magazine to Push

TWICE in recent weeks the Pittsburgh Press has retold stories from National Review which they obviously considered original reporting on the part of that estimable magazine: one concerned a vindication of Charles A. Lindbergh's mission to Nazi Germany (he was sent on a scouting expedition by a Government which repudiated and slandered him when they decided that his findings did not advance their own secret policy); the other was the real story of Povl Bang-Jensen, smeared as a suicide by the totalitarian Left.

Then, not too long ago, the New Castle (Pa.) News used a text from the same magazine as a springboard for the leading editorial of the day.

These are only our neighborhood papers, but they serve as a basis for surmising that NR is

June / 1960



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.....

getting its message across to the rest of the country as well.

This is heartening in the extreme, for it points to the fact that NR is more than a crusading journal of opinion. It digs out and highlights aspects of the news which seem to elude the rest of the press. Not only did it present

straight reporting on Lindbergh and Bang-Jensen, but the recent tax trial of Congressman Adam Clayton Powell was mainly the result of NR's insistence and, as far as we know, they were the only ones to publish all the sickening facts on the mess Joe Rauh got into in his frantic efforts to stop Sen. Joe McCarthy's exposure of traitors in the Government. (At the time, Rauh was president of Americans for Democratic Action.)

Those of us who have subscribed to NR from the beginning knew that they were off to a flying start with Vol. I, No. 3, Dec. 7, 1955, when they presented the story of Dr. Parker Dooley, jailed for committing homosexual acts with young boys in the alleged cause of psychiatry. What interested NR was not the offense but the attitude of the Liberal element in the Connecticut countryside surrounding Kent. About 50 of them turned up in the courtroom to support Dr. Dooley: the type who head charity drives, belong to clubs, run the P-TA, the Association for the U.N., the League of Women Voters.

The defense, applauded by tributes and testimonials read into the record, contended, simply, that

Continued on Page 570

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# The PRIEST

JUNE, 1960 / VOL. 16, NO. 6

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## *Editorial Comment*

### Communist Berlin

"BENEATH the numerous surface currents which carry contemporary thought in every direction," remarked Fr. de Lubac in *The Drama of Atheist Humanism*, "it seems possible to detect a deep undercurrent. The peoples of the West are denying their Christian past and turning away from God." This, he points out, is by no means the old fashioned type of atheism with which scholars are quite familiar, an academic, sterile sort of thing which was largely negative and confined to a class which liked to think of itself as unfettered and free, members of the "intelligentsia" who had thrown off the shackles of faith and superstition and all that. This classical atheism "still conspicuously in evidence," did not really represent anything vital; it is "incapable of replacing what it destroys."

Quite opposite is the contemporary phenomenon which is "increasingly positive, or-

ganic, and constructive." It exercises a powerful attraction. It has a quasi-mystical driving force. It is a way of life. One can single out as its perfect exemplification what is now known as dialectical materialism or, in a word, communism.

Fr. de Lubac's observation came to mind as we read with increasing dismay and even a kind of fascination a little brochure prepared by the Morus Publishing House of Berlin, entitled *The Roman Catholic Church in Berlin and in the Soviet Zone of Germany* which "attempts to answer all those questions that are ordinarily asked by visitors to Berlin whenever they feel attached (sic) to the life and sorrows of the Roman Catholic Church." It is, of course, impossible to describe the impact of atheistic influences and pressures on all phases of life but certainly the booklet succeeds in showing "the essential lines of develop-

ment." The picture that emerges is an ugly one, indeed. Conceding, as one must, that the same things go on in other Sovietized areas we wondered once again how some American travelers to Russia can come home light-hearted about the future of religion or unimpressed by evidences of oppression and persecution.

Briefly, the atheist policy is fourfold: first, separate the Church from life in all its manifestations till it becomes unrealistic and simply inconsequential; second, "tolerate" the Church, thus weakened from without and from within, at least for propaganda purposes abroad and, third, make Church leaders entirely subservient as the price of further "toleration"; fourth, in the face of ever intensified propaganda, see to it that the Church loses all respect and all prestige in the eyes of the public.

The Bishops were almost immediately aware of what was happening and of what was going to happen. In 1950 Cardinal Von Preysing wrote in a letter to the "Provisional Government": "In the German Democratic Republic materialism is granted the rank of an exclusive state ideology whose theory and practice shall be forced upon the entire life of the people." In a common pastoral letter read on February 19, 1956, the Bishops stated baldly: "Atheists have existed

in many ages, but conscious atheism as a mass phenomenon exists for the first time in our age. For the first time since this world has existed almost the entire youth of powerful nations is being educated without God and against belief in God. In large parts of our country, too, youth shall be won for dialectical materialism." Precisely what Fr. de Lubac had in mind.

### Defamation And Distortion

As recently as May 4, 1958, the Bishops noted sadly that the "situation has been aggravated considerably. Pressure on freedom of conscience and on freedom of belief has become harder. The philosophy of atheism as the binding and guiding principle in the entire public life has been put into effect more recklessly. A flood of defamations and distortions was poured out upon the Church, its doctrine, and on its leading men."

What all this means in practice the booklet pretty clearly spells out.

Priests and nuns are presented in cheap and popular mass-disseminated pulp productions as corrupt or sexually perverted. Diderot's salacious novel, *The Nun*, was translated into German for the first time in 1956, although it was then 150 years old. The book jacket announces: "Here we experience the struggle of Suzanne



who, by being exposed to sadism and the pious injustice of the nuns, is offered as a sacrifice for her mother's premartial sins. Finally she comes into a monastery which is a Lesbian Eldorado, and where reception into the community is identical with attempts at seduction by the Mother Superior." In a so-called novel, *The Miracle-maker*, the author has a character who is represented as impressed by the kindness and purity of the nun who cares for him in the hospital until another patient disillusioned him by saying "Holy? But you should see her stare at my genitals whenever she makes my bed" *The Miracle-maker*, incidentally, raw as it is, ran serially in a weekly magazine till an enraged group of public school teachers succeeded in having it suppressed.

A propaganda piece in Communist China professes to portray Catholic orphanages as "institutions of terror"; "clothed in rags and nourished with garbage, five year olds had to work at hard labor at least eleven hours a day." At seventeen, girls were sold as concubines for fifty silver dollars. Punishment consisted of confinement to dark rooms and blows on naked bodies, etc., etc., ad nauseam!

Priests meet with the same kind of justice in their portrayals by the press. A movie

about the Spanish War is so utterly silly that we will not waste time and good paper telling of it. In short, it makes its double-d y e d priest-villain downright funny and suggests an old Mack Sennett comedy. But elsewhere priests are represented as violating the seal of confession for espionage purposes, committing atrocities for which the simple faithful will blame Communists, and the like. More subtly a secondary theme has been introduced recently. A good little benevolent priest now appears who opposes his Bishop at least internally or subconsciously. He is usually not very bright, poor, cowed by others, without power of independent thought or action. Often he is portrayed as neurotic or a secret drunkard or sexually weak or frustrated by his way of life.

### The 'Tool of Wealth'

In every case the Church emerges as the tool of wealth and power, seeking wealth and power itself. It supports "capitalists," imperialists, exploiters and the privileged caste. In Germany, for example, it is subordinated to NATO; it is "hostile to the idea of the Fatherland, the spirit of patriotism, and education to love the Fatherland." This bit, obviously, is merely Nazism warmed over, but the preceding section is authentic Communistic propaganda for which Marx him-

self (who believed it) laid down the foundations.

The spirit behind all this, apart from the virulent hate, is nicely expressed by some lines quoted from a Communist play:

Whoever fights for

Communism

Must also be able to fight or not to fight,

To tell the truth or not to tell the truth.

Whoever fights for

Communism

Has only a simple virtue

That he fights for Communism.

One must, then, clearly recognize that everywhere (not only in Russia, China or East-Germany, but in the U.S.), for the Communist, "truth" is what effectively promotes the spread of dialectical materialism, and this is also the good and the beautiful.

Science for example is to be equated with dialectical materialism. "Theism," pronounced Walter Ulbricht before a group of scientists in the city of Halle, "cannot be presented *at all* in lectures at universities. Nobody has the right to do so. Theism does not comply with science and has nothing to do with science."

No wonder, then, that, academically speaking, anything goes. It is now an effective principle that "Schools must proclaim *the* progressive achievements of science, especially of Soviet science on the

basis of Marxism-Leninism." This was passed into law in 1951. Today more than seventy-five per cent of the teachers in the Soviet zone have been trained in Communist teacher-training institutions. School texts have been revised with this new "science" in mind. The older generation of teachers has been eliminated. Teachers now seek to utilize natural science to develop "a conscious scientific materialistically basic attitude which enables the student to advocate a materialistic image of life as against religious prejudices." They are enlightening their students about the "connection between ideology and class interests." With the aid of natural science itself they are demonstrating "how *the* Church has blocked the advancement of science and how the continuous fight between the Church and science has progressed."

## Catechism Restricted

Lest some formal religion instruction still manage to exist, the government decreed in 1958 that "in order not to endanger the student's health by excessive work," extracurricular activities be sharply curtailed. They may take place "after the end of curricular instruction and of other compulsory activities . . . only when a break of at least two hours is inserted between them and the end of curricular ac-

tivities." This ruling does not, naturally, apply to Communist children's organizations and activities.

Since more and more mothers have been pressed into work programs, kindergartens play an increasingly greater part in indoctrination. Kindergartens now have "the responsibility of educating in the socialist manner the children of working mothers. Therefore it is necessary to increase the political, ideological and pedagogical qualifications of teachers." Children, too, spend their vacations together in camps, while for fourteen year olds and upward boarding school programs gain more and more importance. Something known as the "youth consecration" crowns a special program of socialist education in "socialist ethic"—young people leaving lower schools are bound to ideology by an allegedly voluntary vow. Failure to accept "voluntarily" means severe handicaps to further education and exclusion from apprenticeships open to the rest; it implies discrimination against parents in their professional careers; it results in class room pressures on the recalcitrant through the penalizing of classes which have not embraced the "vow" one hundred per cent.

### Crime And Punishment

Inevitably, all along the line the screws are being tightened.

Priests are being sentenced to imprisonment or penal servitude. A Jesuit Father was punished with eight months imprisonment for having five issues of the *Petrusblatt* (Berlin's diocesan paper) on the premises, but accusations are always clothed in ambiguities. Four Jesuits were found guilty of "espionage"—this consisted of pastoral counselling and advice in cases of conscience. Other priests are accused of "exploiting their positions as father confessor" or of "abusing religion" or of acting "under the guise of religion." A mother lost custody of her children for refusing to transfer them to a state school: she had neglected their "interest and welfare." A Catholic owner of a book store got a year and a half imprisonment for "having endangered the internal peace of the German nation and world peace." Two Catholics got three years imprisonment; another, four years penal servitude for regularly circulating *Petrusblatt*. Eleven men were charged with participating in, or at least maintaining contact with, a "center of criminal agents"—a Catholic Social Department.

What is to be done? The Church appears impotent and one might easily give in to despair. His Eminence, Cardinal Doepfner, urges courage and confidence in God. He pleads for unity among all



Christians: "This union must survive and is the necessity of the hour. From the unbroken and living union with the Church and from the communion of the Church we want to gain the strength for a life directed by our conscience. With an understanding heart and firm conviction we want at the

same time to extend our hand to all those who strive for justice, freedom, and humanity. Since the complete firmness and fidelity has never been the goal of the many, the few must support each other and present their collective strength to those who need their support."—G.J.G.



### The Unity of Christendom

"Since I am condemned, and God knows how, I wish to speak freely of your statute for the discharge of my conscience.

"For the seven years that I have studied the matter, I have not read in any approved doctor of the Church that a temporal lord could or ought to be head of the spirituality.

"For one bishop of your opinion, I have a hundred saints of mine; and for one Parliament of yours, and God knows of what kind, I have all the General Councils for 1,000 years; and for one kingdom, I have all the kingdoms of Christendom.

"I say further, that your statute is ill made, because you have sworn never to do anything against the Church, which through all Christendom is one and undivided, and you have no authority, without the common consent of all Christians, to make a law or Act of Parliament or Council against the union of Christendom.

"The true reason for my condemnation is my unwillingness to consent to the King's second marriage; but I hope in the Divine goodness and mercy, that as St. Paul and St. Stephen, whom he persecuted, are now friends in Paradise, so we, though differing here, shall be united hereafter. I pray God to protect the King and to give him good counsel."—St. Thomas More.

# Getting to Know the People

Visiting every home

JOHN A. O'BRIEN

SINCE the establishment of the Bureau of Convert Research at Notre Dame a year ago, questions on virtually every phase of convert-making have come to us from all parts of the United States, Canada, Great Britain, Australia and the English-speaking countries in Africa and India. Here are some of the more frequent queries concerning the parish census with the answers suggested.

We are planning on taking up a parish census. How can we secure one really accurate and worthwhile?

In the past the common practice was to call at the homes of families or individual adults listed in the parish register, asking occasionally if the person visited knew of any Catholics who had moved into the block or neighborhood. The house-to-house, door-to-door and floor-to-floor census taken up in more than 30 diocesan "Operations Doorbell" has proven the former method thoroughly inefficient and unsatisfactory.

Why? Because it failed to disclose not only many new

arrivals but also many who were baptized as Catholics but who are no longer practicing and are not even known as Catholics. Studies show that approximately one-third of the families in urban areas move yearly. Add to this high mobility the anonymity which characterizes much of city life, especially in apartments, and one sees the hopelessness of getting an accurate census except by calling at every home, and making the necessary back calls at those dwellings where no one was at home.

How have the results of Operations Doorbell surprised most city pastors?

By disclosing the large number of unlisted Catholics and those who are either no longer practicing their religion at all or but rarely, such as attending a midnight Christmas Mass. Thus the Buffalo diocesan census discovered 88,760 unlisted Catholics, the Portland (Oregon) archdiocesan census uncovered 61,038, while the Wilmington census surprised and delighted the bishop, priests and faithful by disclosing a total of 84,697 instead of the previously listed 45,932. Here is the unearthing of almost as many as were previously known and recorded.

In every diocesan census

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*Father O'Brien is director of the Bureau of Convert Research at Notre Dame University.*

the number of inactive and lapsed Catholics has been found to be disturbingly large. Thus the canvassers in the Buffalo census located 52,466 inactive or lapsed Catholics; Portland found 11,087 families in which at least one member was inactive or fallen-away. The numerically small Baker diocese discovered 1,333 such families, while Boise diocese found 5,980 Catholics in various stages of "lapsation."

The province-wide census in Wisconsin projected into the forefront of the consciousness of the pastors of the five dioceses substantially the same story. The figures showing the number of families in which at least one member is non-practicing are as follows: Milwaukee 17,722, Green Bay 6,750, La Crosse 15,812, Madison 4,438, and Superior 5,113.

What do the results of all the diocesan censuses show pastors in regard to the manner of taking up a census?

They show that: 1. The method of calling merely at the homes of listed Catholics is of little value because it fails to uncover most of the unaffiliated but still practicing Catholics, and nearly all of the inactive and lapsed ones. 2. The only method of taking an honest and worth-while census is by calling at every home and apartment and thus contacting every family or household unit.

Who can do this work most efficiently — priests or laymen?

Priests. They have the training, grace of office, knowledge, zeal and insight to do this most fruitfully. At virtually every home at which they call they can accomplish something worth-while: get a more accurate insight into the spiritual condition of each practicing Catholic family or adult individual, help to bring back the lapsing to the sacraments and the faithful practice of their religion, and interest non-Catholics in the faith or at least get to know them in their capacity as spiritual shepherds.

### Pastoral Obligation

Is a pastor really obliged to concern himself with the non-Catholics in his parish?

Yes. Canon 1350 specifically states: "Ordinaries of dioceses and pastors shall regard non-Catholics residing in their dioceses and parishes as commended to their care in the Lord." How can they take care of them if they do not know what their needs are? How can they know these if they do not call on them? Here are the links in the iron chain of logic, binding the pastoral clergy to call upon such families, preferably in person or at least through their carefully chosen lay representatives.

Isn't the task of calling at all the homes in a parish too



## GETTING TO KNOW THE PEOPLE

onerous? Isn't it somewhat unrealistic to expect priests to do this?

No. By devoting about an hour or so a day to the task priests can accomplish it with great fruitfulness. "Every day, for many years," writes a pastor in California, "I have been spending at least an hour in calling at all the homes in my parish. I take them, block by block. After introducing myself I tell them that I am taking a religious census and that I like to know all my neighbors regardless of church affiliation.

"Non-Catholics, particularly the churchless and non-church-going, I seek to interest in the parish Information Forum which we operate two evenings a week throughout the year. The first visits are chiefly to break the ice, though occasionally they recruit a few. The succeeding visits yield more. Most non-Catholics have some strange ideas about priests, but when a priest wins their esteem and confidence the door is opened for many conversions.

"It's the most fruitful hour of my daily work: it flushes up inactive Catholics, recruits a quorum for each of our four annual Information courses, lessens the number of mixed marriages and vitalizes our whole parish. I would no more think of missing that hour of home visitation than I would

of omitting my Office. Any priest can do it if he has the will to do so, and assigns a definite hour each day or evening to it."

### Father Dunne's Record

As we read this letter, we recalled Father A. B. C. Dunne of St. Patrick's parish in Eau Claire, Wisconsin, telling us much the same story more than 40 years ago. This too was the technique which enabled him to win more than a thousand converts in that parish at a time when the average number per priest per year was less than two.

Is such visitation possible even in missionary parishes covering large areas?

Yes. St. Ann's parish, Blackduck, Minnesota, covers 1,000 square miles. Father Leonard E. Weber and his assistant Father Gerald L. Noesen called at every home in that vast territory, driving thousands of miles through mud, snow and ice. They were received with courtesy and kindness at all the 734 non-Catholic homes but one. The head of that family subsequently apologized and supplied the information requested. More than 500 families welcomed the proffered Catholic literature, expressing a desire to learn more about the Catholic religion.

The census disclosed 78 fall-enaways, many of whom were

unknown to either priest. Among the direct and immediate results were the winning of 25 converts and the reclamation of many of the lapsed. The magnitude of that achievement is better understood when one learns that the average number of converts per priest for that year in the missionary diocese of Crookston was 2.3. If each priest had achieved the 12.5 average of Father Weber and Father Noesen, Crookston would have led all the dioceses of the United States and Canada except San Diego — the pioneer in Operation Doorbell.

How did Father Weber appraise the results of his strenuous census-taking, with its hundreds of hours of labor?

"The taking of this census," he said, "was the most interesting experience in my priestly life. I am convinced that the taking of such a census of all the non-Catholics in one's parochial bounds is absolutely essential for a thorough knowledge of one's people. After all, the non-Catholics in my area are my people too, and I am obliged to do all that I can to bring them into Christ's Church.

"Our experience," he continued, "has opened our eyes to a method of winning souls that bids fair to be one of the most fruitful of all: going out to homes to instruct families. It's too much to ask people, just slightly interested in the Cath-

olic religion, to drive twenty miles in twenty below zero weather to attend an Information Class. But they are pleased to have a priest come to them. We have conducted ten Information Classes in private homes, with two or three families attending, with very good results. We are now conducting such classes four nights a week."

### The City Parish

Can this be done also in city parishes?

Yes, with equal fruitfulness. To illustrate: St. Peter's parish comprises Loudonville, a town of about 2,500 people in Ohio, and the surrounding suburbs. Prompted by the success of the Blackduck census, Father Matthew J. Fogarty decided to conduct a similar all-out census. Calling at every home, Father became acquainted with 1,025 non-Catholic families, by all of whom he was courteously received. Of these, 820 families welcomed the Catholic literature and expressed a desire to learn more about the Catholic faith. Shortly after completing the census, Father was appointed to the pastorate of a large parish in Cleveland.

In both cases the priests were glad that they had taken the census themselves, convinced that they had accomplished much more than parishioners could possibly have achieved. Here is but one indication of

their superior salesmanship: in diocesan censuses lay canvassers rarely succeed in inducing more than one out of three non-Catholics to accept Catholic literature with the promise to read it, while 68% accepted it in the Blackduck census and 80% in the Loudonville canvass.

Are more priests now taking a house-to-house census? Why?

Yes. The number is constantly increasing because all who try it are more than gratified with the results. It gives them a knowledge of their parish which they could never otherwise secure and enables them to double or triple the number of converts and reclaimed fallenaways. These priests are proclaiming the results from the housetops.

Furthermore, the insights afforded thousands of pastors concerning the condition of their parishes by diocesan censuses are convincing them of the need of more personal contact with their flocks. In addition, the hundreds of seminarians who did census work during their summer vacations — a practice spreading rapidly to all dioceses — want to continue this work as priests because

they saw at first hand its immense fruitfulness.

What is the most urgent need in the pastoral ministry today?

More personal contact of the shepherd with his flock. Not merely with those safely in the fold but also with the "other sheep" and those who have strayed. If the house-to-house censuses taken in thousands of parishes in connection with diocesan Operations Doorbell have brought out any one fact with unmistakable clarity and the clamorous urgency of a fire alarm it is this: Few pastors today really *know* their flocks.

We must call upon all confided by the Church to our care. We must put into vigorous practice and without delay the pressing injunction of the Apostle Paul, the greatest convert-maker of all time: *Insta opportune, importune, argue, obsecra, increpa in omni patientia et doctrina. . . . Tu vero vigila, in omnibus labora, opus fac Evangelistae, ministerium tuum imple!* Only when we shall have undertaken this daily visitation of *all* the fold shall we be able to say with the Divine Master, Jesus Christ, "I am the good shepherd, and I *know* mine and mine *know* me."

Two young nuns of the Oblates of Saint Aloysius Gonzaga have obtained pilot's licences for flying in their mission in Pakistan. They are among 20 missionaries of both sexes who are in training in Turin for flying in missionary territory. Some intend to obtain helicopter licences as well.



# The Angels of the Preface

J. B. O'CONNELL

An explanation

THE Roman Missal has 15 forms of the Preface and all of them, without exception, include a reference to the angels. Of the four formularies that set forth this reference two occur once only, i.e. that used in the Preface of the Holy Spirit — found in part on the vigil of Pentecost in the Gelasian Sacramentary (VII c) and in full in the Gregorian (IX c) — (*Quapropter profusis gaudiis*), which mentions but two of the angelic choirs (Virtues and Powers), and that of the Preface of the Most Holy Trinity — dating, it would seem, from the ninth century<sup>1</sup> (*Quam laudant*) — which speaks of four of the angelic choirs (Angels, Archangels, Cherubim and Seraphim).

Of the two remaining formularies the commoner, used in all the older Prefaces dating from the VI-VII centuries (of the Nativity, Epiphany, Easter, Ascension, and the Apostles) and in three modern Prefaces (those of Christ the King, 1925,

the Sacred Heart, 1929, and the Dead,<sup>2</sup> 1919), is *Et ideo* — with a reference back to the mystery or feast at which it is used — which names four of the angelic choirs (Angels, Archangels, Thrones, and Dominations); the second one *Per quem* (referring back to Christ) occurs in the oldest of all Prefaces, the Common Preface,<sup>3</sup> in three medieval Prefaces, those of Lent, Holy Cross, and Our Lady (introduced into the Roman Missal by Pope Urban II in 1095), and in the modern Preface of St. Joseph (1919).

The conclusion of the texts of Prefaces in the earliest sacramentaries is quite varied. The Leonine sacramentary (V-VI, cc) has nearly always an enigmatic *Per* alone, and it is not clear what formulary was intended to follow — it was, it would seem, well known to the users of the Prefaces and so not written in the MSS. — but in a few cases it indicates *Et ideo* (or some near equivalent). The Gelasian has many *Per* endings (sometimes in odd forms), but *Et ideo* occurs some 17 times and *Quam laudant* a dozen times. The Gregorian, in addition to the usual *Per*, has

<sup>1</sup> It is found in the Gregorian Sacramentary.

<sup>2</sup> This is derived from very early sources (sixth century) but was published in its present form only in 1919.

<sup>3</sup> This dates as a framework from about the sixth century.

the *Et ideo* conclusion 14 times and *Per quem* occurs 42 times.

The idea of the sharing of the angels in divine worship is derived from the Apocalypse (cc. IV and V), and St. Augustine speaks of the worship of the Church on earth as a sharing of the worship given to God in heaven by the angelic hosts. The idea that the angels are present at the Eucharistic Sacrifice — an echo of the Apocalypse (8, 3; 5, 8) — is at least as old as St. Gregory the Great (+604), who writes of it in his *Dialogues* (4, 55), and in our present rite of Mass, in addition to the mention of the angels in the Prefaces, St. Michael is referred to in the prayer of the blessing of incense at the Offertory, and an angelic messenger is spoken of in the prayer *Supplices* after the Consecration. The mention of angels in the Preface, culminating in the united angelic and human cry of praise in the *Sanctus*, obviously recalls the worship of the Seraphim described in Isaias (6, 3) from which it is, apparently, derived. "In ancient Christendom," writes Fr. J. Jungmann, S.J., "a favourite way of representing the salvation which is ours in Christ was to show that it associates us with the blessed

spirits of heaven and by that means we are able to take the place of the fallen angels."<sup>4</sup>

## Their Function

In the Prefaces the angels are described both as distinct choirs and as a corporate body (*militia caelestis exercitus, socia exultatione*) unceasingly<sup>5</sup> engaged (*non cessant . . . ; sine fine dicentes*) in the fundamental acts of divine worship: praise (*laudant, hymnum gloriae . . . dicentes*), adoration (*adorant*), reverential awe (*tremunt*), and the expression of joy (*socia exultatione con-celebrant*).

In this worship of the angels those taking part join (*Et ideo cum angelis . . . hymnum gloriae canimus; cum quibus et nostras voces ut admitti jubeas deprecamur . . .*), and this through the mediatorship of our Lord (*per quem . . .*). Since He is enthroned in heaven, the privilege of magnifying the glory of God is no longer the exclusive prerogative of the angels, but is shared in by the Mystical Body of Christ, which offers praise through its Head.

The angels are described as an army and so form a hierarchy, and from the earliest centuries of Christianity attempts were made to classify them on the basis of the mention of different orders of angels in Sacred Scripture. The Cherubim are mentioned in

<sup>4</sup> "The Mass of the Roman Rite" (1959) p. 378.

<sup>5</sup> Cf. Apocalypse 5, 8: "Day and night they [the four living figures] cried unceasingly, 'Holy, Holy, Holy is the Lord God.'"

Genesis (3, 24) as guardians of the gate of Paradise after the expulsion of Adam and Eve; they are described in the vision of the prophet Ezechiel (10 cf. 8, 14); and there are many references to God seated above the Cherubim (e.g., Isaias 37, 16; Daniel 3, 55; Psalm 79, 2; 98, 2), or borne by them (e.g., Psalm 17, 11); and their golden image surmounted the Ark of the Covenant (Exodus 25, 22; 37, 7).

The Seraphim—regarded as the highest order of angels, standing nearest to God's throne—are described in Isaias (6, 2-7). An archangel, Michael, is mentioned in Jude (v. 9) and the name occurs in I Thessalonians (4, 15).

But it is St. Paul who gives us the names of six other orders: Princedoms and Powers in Ephesians (1, 21; 3, 10) and Colossians (1, 16),<sup>6</sup> Virtues (Ephesians, 1, 21), Dominations (Eph. 1, 21; Col. 1, 16) and Thrones (Colossians 1, 16). St. Peter in his first Epistle (3, 22) mentions Powers and Princedoms.

There are, of course, frequent references in Holy Writ to simple angels and so from

<sup>6</sup> He uses princedoms and powers of the devils in Col. 1, 15.

<sup>7</sup> In his *Moralia* (xxxii), he gives the divisions in a slightly different order, and omits Princedoms (*Principatus*).

<sup>8</sup> Apol. Proph. David 5, XIV, 900.

<sup>9</sup> Cf. Prat, *The Theology of St. Paul*, II, 415.

the Scriptures we derive the names of nine classes of angels. S. Gregory the Great points this out in his Homily 34 on the Gospel,<sup>7</sup> and this passage is used as the fourth Lesson in the Breviary for the feast of St. Michael. St. Jerome notes that St. Paul acquired the names of the different orders of angels from Jewish tradition.

The classification of the angels into nine choirs and three orders:

I. Seraphim, Cherubim, Thrones

II. Dominations, Virtues, Powers

III. Princedoms (or Principalities), Archangels, Angels is usually ascribed to Pseudo-Dionysius, who thus described them in his *De Caellesti hierarchia* (6, 2)—written about 500—and who held that all angels were of the same nature but differed in their places in the heavenly hierarchy according to their knowledge and function.

St. Ambrose, however, in a tract written in 385<sup>8</sup> had previously spoken of all nine choirs; both writers probably borrowed from some earlier Greek source, to whom Pseudo-Dionysius indeed makes reference.<sup>9</sup> This classification of angels into nine choirs and three orders was, however, unknown to the Latin and Greek Fath-



ers (except SS. Ambrose and Gregory) and they have a great variety of division of the angelic hosts.

In any case, none of them considered St. Paul's enumeration as exhaustive; he never gives all the choirs together nor does he always mention them in the same order. Later writers, such as St. Thomas, and most modern theologians accept the ninefold classification but agree that our knowledge of the question is imperfect and incomplete.

### The 'Te Deum'

In the *Te Deum*, the first part of which dates from before the fourth century, we have five (or is it four? see *infra*) choirs of angels: *Angeli, Caeli, Potestates, Cherubim, Seraphim*; and in the prayer *Proficiscere* of the Commendation of a Departing Soul,<sup>10</sup> which can be traced back to the eighth century,<sup>11</sup> we have the complete nine choirs of angels, this time in an ascending scale (from Angels to Seraphim) and in a somewhat different order from the Pseudo-Dionysius list.

In the Prefaces, "Princeloms" (*Principatus*) does not

occur at all. The real problem, however, about the angels of the Prefaces is the meaning of *Caeli*, occurring in *Te Deum* and in the Preface formulary *Per quem*,<sup>12</sup> a problem that has vexed liturgists since the eighth century. Is *Caeli* to be written with a capital "C" and does the word mean a distinct angelic choir? It is not given as such by any of the early or medieval writers in their varying categories of angels. In our present Missal text of *Per quem* formulary, *Caeli* begins a fresh sentence and so has a capital "C"; and in the sung Preface the music separates it from the preceding *Potestates*.

In the *Benedicite* enumeration of angels (Daniel, 3) *Caeli* occurs. Does it mean a choir of angels, since it immediately follows *Benedicite, angeli Domini, Domino*, or does it rather mean just the heavens as it immediately precedes *Benedicite, aquae omnes . . . Domino*, as, e.g., in Psalm 18, 1, *Caeli enarrant gloriam Dei*? Some medieval writers thought that *Caeli* was equivalent to Thrones; they offered no proof of this, it seems.

Some authorities think the original writer of the *Per quem* formulary was influenced by the earlier text of *Te Deum*, where (it is argued) all the five choirs are just synonymous for the angelic hosts. Abbot Capelle attempts to

<sup>10</sup> Roman Ritual, VI, vii, 4.

<sup>11</sup> This prayer occurs in the Sacramentary of Gellone (c.770) and in the Rheinau Sacramentary (late VIIIc).

<sup>12</sup> Nothing equivalent to the *Caeli* of our Preface is found in the Eastern Liturgies.

solve the problem of the enigmatic *Caeli* in a different way.<sup>13</sup> He thinks the explanation may lie in the way the text is punctuated. Up to about the eleventh century there was no punctuation in MSS., and capital letters were uncertain, and so the abbot proposes to read the text thus:

*laudant Angeli  
adorant Dominationes,  
tremunt Potestates caeli  
caelorumque Virtutes,*

*ac beata Seraphim socia exultatione concelebrant,* taking *caeli* not as nominative plural, but as a genitive singular. In this reading, *Seraphim* alone would be the subject of the verb *concelebrant*, and this, with the *socia exultatione*, is more in accordance with *Isaias* 6, 2-3, where the song of the *Seraphim* is described as "clamabant alter ad alterum." Also the phrase "*Potestates caeli*" is not new. It is found in the *Leonine Sacramentary* (e.g., pp. 107<sup>11</sup>, 108<sup>10</sup>).

#### Dr. Mohrmann's Opinion

Dr. C. Mohrmann, while agreeing that Abbot Capelle's theory is very attractive, rejects his solution of the problem of *Caeli*<sup>14</sup> on two grounds: she argues that there is a stylistic reason for keeping the entire phrase *caeli caelorumque . . . concelebrant* unbroken,

since it forms the second half of two balanced parts of a sentence leading to a climax. The first part of the sentence, in an ascending series, describes the praises of three categories of the angels:

*laudant angeli  
adorant Dominationes  
tremunt Potestates*

while the second part, still in an ascending series, leads up to the *Sanctus*, and the words *caeli caelorum* form an essential balanced part of the second part of the entire sentence. She thinks Abbot Capelle's division of the words would destroy this balance so characteristic of the style of the Roman Liturgy.

A weightier objection to the abbot's idea, Dr. Mohrmann argues, is a linguistic one. The abbot cuts the phrase after *Virtutes*, so that *Potestates caeli caelorumque Virtutes* become the subject of the verb *tremunt*, leaving *Seraphim* as the sole subject of the verb *concelebrant* (which is appropriate for the reason given above); this won't do, according to Dr. Mohrmann, for *ac* is a particle that links inseparably two elements which are either synonymous or very closely related, and so it will not do to break up the phrase *caeli . . . concelebrant* which linguistically forms a unity.

Accordingly, Dr. Mohrmann thinks that the writer of the

<sup>13</sup> *Mélanges Jules Lebreton* (1952), II, p. 145.

<sup>14</sup> *L'Ordinaire de la Messe*, Botte-Mohrmann (1953), p. 106.

Preface formulary—like the writer of the *Te Deum*—was influenced by the biblical use of *caeli* in phrases praising God (e.g., in Psalms 18<sup>2</sup>, 95<sup>11</sup>, 135<sup>26</sup>) and used *caeli* not for a separate category of angels but as a literary device, a stylistic amplification—characteristic of the Roman Canon—to evoke an image of the entire heavenly army of blessed spirits.

But what if the cut in the phrase is made not after *Virtutes* but after *caeli*, so that it reads:

*tremunt Potestates caeli,  
caelorumque Virtutes ac  
beata Seraphim  
socio exultatione  
concelebrant*

so that *que* joins not merely the word *caelorum* to what precedes but links the entire concluding phrase to the first part of the sentence? This avoids the difficulty about the force of *ac* but is open to other objections, so the enigma remains.

It does seem, however, that *caeli* does not represent a distinct angelic choir.



## Vegetarian Triumph

It has always been worthy of note that, while the French have led mankind in appreciation of the pleasures of the table, they have produced the severest religious Orders, the Carthusians and the Trappists, men with a love of silence remarkable in the world's most fluent conversationalists. One of the Avignon Popes, Urban V, when he thought of the Charterhouse, no great distance away, thought he must use his high authority over the religious Orders to make the monks eat meat sometimes. Very much perturbed, the monks sent a deputation of their oldest and halest members to thank the Pope for his kindly interest. They said they had thought of sending a deputation of monks between seventy and eighty, but had judged it would be more efficacious still if their seniors came, and so the youngest monk in the deputation was eighty-seven and the oldest, who did the talking, was ninety-nine. The cause, the vegetarian rule, was saved.—D. W. in *The London Tablet*.



# *Magic in Black Africa*

ANTHONY ASHCROFT, O.S.B.

Witchcraft

THE Church is Catholic; every priest is Catholic too in his outlook and interests. Here in Tanganyika we enjoy reading THE PRIEST and about the problems of the priests back home. Priests back home may enjoy reading about our problems here too.

Certainly when we studied the Commandments in Moral Theology, the First Commandment, "I am the Lord Thy God. Thou shalt not have strange gods before Me," never presented us with any serious problems. And in our pastoral work (in the States) we seldom had an occasion to preach on the First Commandment. We simply took it for granted that our Catholic people believed in God, worshipped Him, trusted in Him and loved Him. Minor problems arose from time to time—the adolescent who wore a good luck charm, the old lady who consulted fortune tellers. And occasionally among the laity, but more often in clerical gatherings, there would be a discussion about spiritualism, the consultation of mediums, mind reading, especially after some popular TV show, etc. But nevertheless, despite

its great theological importance, its practical importance was slight.

We weren't in Africa very long before we realized that the First Commandment was the important commandment out here. It was when we were studying the "Examination of Conscience" in a Swahili prayer book, preparatory to getting faculties to hear confessions in that language, that we had our first awakening. There, besides the usual questions found in any Examination of Conscience back home, we came across the following:

Did I keep pagan customs such as making offerings to the spirits; wearing charms; using the medicine of foolishness; consulting the divining board; trusting in witchcraft; playing or having played the drum of the spirit; keeping the taboos, etc.?

What was all this? Strange questions in an examination of conscience for Christians. Well, it would bear investigation. Reading, talking to the older missionaries, observing, even noticing items in the newspapers, talking to Africans, brought the following to light. It was a revelation.

But first the background. In this diocese in Southern Tan-

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*Father Anthony writes from firsthand experience in Tanganyika.*

ganyika, about the size of the State of New Jersey, there are about 700,000 people. The vast majority are either pagans or Mohammedans. Less than 10 per cent of the people are Catholics. And for all practical purposes most of the Mohammedan Africans cling to their old pagan customs. The Christians, therefore, are a distinct minority—and oftentimes a Christian child will have pagan parents, sometimes pagan brothers and sisters. The people are divided into various tribes, each with its own language, traditions, and customs, and while the tribal system of life is weakening with the coming of civilization (so-called) and with the movement toward independence, which of necessity must be based on some kind of nationalism, nevertheless it still has a great hold on the people. Education too tends to weaken the tribal system but its influence also is negligible, since only 45 per cent of the children attend the four-year primary school and many never go beyond it. So one has to reckon with tribal traditions and customs and even Christians are not outside their influences for good or bad.

### Pagan Beliefs

But what are these pagan beliefs enumerated in the "Examination of Conscience" above?

1. The belief in "mahoka."

Mahoka are the spirits of the dead. It is interesting to note that the African pagans believe in one God. But they never bother with Him. He is too remote from their ordinary life. Their religious life is concerned primarily with the mahoka. If anything goes wrong, if one gets sick, if the crops are not good, if one commits a crime, if one has an accident, it is the doing of the spirits, also called "mizimu." "Kutam-bika" is to make an offering to propitiate the spirits of the dead and ask them not to trouble the living. "Matambiko" are the offerings of oxen, goats, fowls, beer, cloth, etc., made to propitiate these spirits.

2. "Hirizi." Another custom is the wearing of hirizi, charms and amulets. Many people wear the hirizi to obtain the protection of the spirits, or to ward off danger from the spirits. Often the hirizi are small leather cases containing a sentence from the Koran, but also pieces of prepared skin, roots, etc., are used.

3. Pagans also use "Mazindiko" in their homes or fields. For example, charms are buried under the threshold to protect the house against evil spirits. This may be done before or after the people have moved into a house and should it seem to have fallen under malign influence, as, for example, if there is a succession

of untoward events, the operation may be repeated at any time.

4. Another kind of charm is the "kago." Some Africans will, for example, wear a charm against a hyena, or to obtain the good favor of a certain person.

5. "Dawa za ndere" is a sort of powder which if put on the face is said to attract one of the opposite sex, a sort of love charm. But the use of such charms is not limited to Africa. How effective "dawa za ndere" is, I do not know.

## Foolish Medicines

6. "Dawa za upuzi." Dawa means a medicine or a preparation of any kind. So "dawa za viatu" is shoe polish, although 98 per cent of the Africans go about without shoes. The Africans use what the missionaries term "dawa za upuzi," foolish medicines, quack medicines. These are concocted by the medicine men and include charms, talismen, etc. This is not to say that there are no native medicines (herbs, bark, leaves) of value. But there can be no doubt that some of the "medicines" are utter foolishness.

7. The "kisango" is the divining board — sometimes a board covered with sand, used by fortune tellers and diviners. Africans will consult the board for various reasons — e.g., to discover who committed a theft, why someone fell ill. All

kinds of troubles and suspicions arise from its use. It is pure superstition, but the one who possesses a kisango wields great influence over the people.

8. There is also the "ngoma ya upepo," a dance accompanied by drums (ngoma) for exorcizing a spirit (upepo). It might be used in the case of a person afflicted with some mental illness—the idea being that such a person is possessed by a bad spirit. And so people attempt to exorcise the spirit by dancing, drumming, and incantations. Some missionaries think this is a diabolical practice.

9. "Uchawi" is everything that comes under witchcraft—sorcery, black arts, and magic. Sad to say, these things are still practiced in part of Africa. Sometimes it takes the form of giving poison to some undesirable or suspected person. It is thought that the people in some areas do not embrace Christianity because they fear being poisoned. Or witchcraft may take the form of putting a curse on someone. Remarkable stories have been told of persons who were cursed and who died perhaps six months later although no cause for their death could be discovered. Although much witchcraft is by treachery, deception, and a thorough knowledge of psychology, it is feared by some missionaries that some



witchcraft is diabolic in essence. Certainly it is not fanciful to suppose that the devil makes some use of the ignorance and superstition of the natives.

10. One final thing may be mentioned—the “mwiko,” the taboo. There are countless taboos—things to be abstained from and a list of them would be long and monotonous. Suffice it to say that they cover almost every aspect of life, and even death. All the African’s activities, his whole day, his whole life, is surrounded and hemmed in by mwiko. Occa-

sionally a reason can be found, social, moral, medical—for this or that mwiko, but the vast majority of them seem to be without either rhyme or reason.

This then is a sketchy picture of pagan beliefs and customs. It will be a long time before all Christians are completely free from their influence. The cry of the Africans today is “uhuru,” freedom, and of course they mean freedom in the political sense of the word. God grant that they may soon obtain uhuru from their pagan superstitions and customs, and worship the one true God.



## No Methodism in His Madness!

Young Father Sean was especially beloved by the children of his parish because he often bent down to their level to share their joys and sorrows.

Invited to a child’s birthday party one day, he heard voices in the living-room when he arrived, and so—as he was handing his hat and coat to the maid—he said: “Don’t show me in—I want to surprise them.”

Mussing up his hair and making a long, grotesque face, he walked stiff-legged like Frankenstein’s monster around the corner into the front room. The shrieks were tremendous, but the most surprised of all was the young priest.

He had come to the wrong house . . . and was being stared at by the shocked lady members of a Methodist sewing circle.  
—Ed Miller in *St. Anthony Messenger*.



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# *The Rise of the African Hierarchy*

CARLOS A. LEWIS, S.V.D.

'Christus niger'

"MY son, in you I restore the African Hierarchy, interrupted centuries ago by the invasions of the Vandals and Mohammedans. You must work strongly because upon your success depends whether or not I will create more African Bishops." The African prelate, Bishop Joseph Kiwanuka, W. F., J.C.D., tells us that these words were spoken to him by Pope Pius XII in 1939, shortly after the Holy Father had consecrated him in St. Peter's Basilica. Did the Pope's experiment succeed? It certainly did, for by the time of his death in October, 1958, there were 21 local (i.e., native-born) African bishops, all named by Pius XII.

At the time of this writing (March, 1960), the Church can boast of 30 bishops (one of them a cardinal and another an archbishop) of African descent. Nineteen of them are serving as ordinaries and nine as auxiliaries in the mission areas of Africa; one is an auxiliary of

Port-au-Prince, Haiti, West Indies, and one (an Ethiopian-rite prelate who recently resigned because of ill health) is attached to the Roman Curia.

All 30 but two are African-born. The exceptions are the Haitian-born Auxiliary Bishop Remy Augustin, S.M.M., and Bishop Joseph O. Bowers, S.V. D., J.C.L., of Accra, Ghana, who hails from Dominica, West Indies. Most interesting of all is the fact that 29 of these 30 bishops (Bishop Kiwanuka excepted) were named between 1951 and 1960!

How do we explain this phenomenal rise of the African episcopacy? Two factors seem to have played a special role in achieving this event: the adamant insistence of the last three popes (Benedict XV, Pius XI, Pius XII) on the training of competent local clergy in all mission fields, and the political maturity being rapidly attained by African peoples.

Pius XII tells us: "The ultimate goal of missionary endeavor, which should never be lost sight of, is to establish the Church on sound foundations among non-Christian peoples,

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and place it under its own native hierarchy." Although the Holy See has at all times insisted that this goal be kept in mind by missionaries, cooperation on the part of the missionaries was not always what it should be.

Pope Benedict XV and Pius XI by their unusually strong insistence on the training of native-born priests in the missions laid the foundations upon which Pius XII could erect the African hierarchy. Pius XII followed closely in the footsteps of his predecessors. He even went further and erected a special house of studies (St. Peter's College) in Rome where priest-students from the missions could reside while pursuing graduate studies in the Roman universities. Some of the alumni of this college have already been named bishops.

Benedict XV declared: "The main care of those who rule the missions should be to raise and train a clergy from amidst the nations among which they dwell, for on this are founded the best hopes for the Church of the future. Linked to his compatriots as he is by the bonds of origin, character, feelings, and inclinations, the indigenous priest possesses extraordinary facilities for introducing the Faith to their minds and is endowed with power of persuasion far superior to those of any other man . . ."

In his encyclical *Rerum ec-*

*clesiae* (1926), Pius XI told mission superiors: "Unless you strive to build up a native clergy your work will be crippled, and the Church will never be properly organized in the mission field . . . In the event of war when one government supplants another, foreign missionaries of a certain nationality will be expelled. How valuable then is a native clergy to take over the care of the Church. The same holds true when a nation in the mission field gains its independence and expels from its borders all aliens."

## Alleged Inferiority

In this same document Pius XI refuted once and for all what was perhaps one of the main reasons for the hesitancy in training local priests on a large scale—their alleged inferiority: "It is a mistake to think of the natives of the mission field as members of an inferior race. Experience has proved that they are the equals of the European when they have the opportunity. The records of native seminarians in Rome show them to be equal to others in ability, and sometimes even superior."

Pius XI in 1926 consecrated six Chinese bishops in St. Peter's Basilica in Rome. In 1930 he named the first African bishop of modern times, Bishop Kidane - Mariam Cassa, who ruled the Ethiopian-rite Cath-

olics of Eritrea until his death in 1951. During the latter years of the pontificate of Pius XI, the Sacred Congregation for the Propagation of the Faith, through its head, Cardinal Van Rossum, made attempts to have an African priest raised to the episcopacy, but mission superiors cautioned delay.

It was under the pontificate of Pius XII that the growth of the African Episcopacy was assured. Fortunately, this Pope could reap the harvest from the seeds sown by his predecessors.

In October, 1939, less than eight months after he ascended the papal throne, Pius XII himself raised two African priests (Father Joseph Kiwanuka, W.F., of Uganda, and Father Ignace Ramarosandra-tana of Madagascar) to the episcopacy in colorful ceremonies held in St. Peter's Basilica. Ten other bishops of various nations and races were consecrated on this same occasion.

## Africa Coming Of Age

Today there are over 20 African countries which are either completely independent or internally autonomous and many others are in the making. Most of these states attained their status within the last six years (many within the last few months). This six-year period happens to be just the same time during which most of the African bishops were ap-

pointed. It was no mere coincidence that the rise in nationalism was accompanied by the rise of the African Episcopacy. We need only re-read the statements of Benedict XV and Pius XI to realize the Church's conviction that a native-born hierarchy can most effectively serve the interests of the Church in the many independent countries now coming on the scene. This is especially true in case an upsurge of ultranationalism should cause relations between the Church and the State to become very delicate. Hence, we see the wisdom of Holy Mother Church in appointing local bishops in mission lands throughout the world, wherever such appointments are prudently feasible because of the availability of local priests who are fit morally, intellectually and physically to assume the burdens of the episcopacy.

If we observe carefully the Church's procedure in the appointment of the African bishops who are ordinaries, we notice three stages.

In the first stage the African Ordinaries were usually entrusted with a vicariate in which the pastoral work was carried out exclusively by African priests. European priests who remained in the territory did so only in order to staff the seminary, if there was one. Thus, for example, when the Vicariate of Uganda was divid-



## THE RISE OF THE AFRICAN HIERARCHY

ed and a part of it entrusted to Bishop Kiwanuka (as the Vicariate of Masaka), the majority of its 60 African priests were placed under Bishop Kiwanuka's jurisdiction. A similar arrangement was followed in the Vicariate of Miarinarivo, assigned to the first local Madagascar bishop, Ignace Ramarosandratana, who was consecrated along with Bishop Kiwanuka in St. Peter's, Rome, in 1939.

### In Uganda

Commenting on the Uganda arrangement, Father A. E. Howell, W.F., writes: "I was in Uganda, at that time, and I do not think it occurred to anyone that any other arrangement was desirable or even possible. It was taken for granted there that, in the future, the African Church would develop on the same lines. When, there were enough African priests in any given area, a vicariate would be created there, an African would be made bishop and his missions would be staffed by African priests, while the European missionaries would retire to some other place. Had this plan been followed, the appointment of African bishops would have been few and far between, because not many areas possessed enough African priests to administer a vicariate which would be large enough to justify its creation."

The second stage consisted

in the appointment of African ordinaries who would have under their jurisdiction not only African but also European priests engaged in pastoral work. Concerning this new approach Father Howell writes: "I first heard about this when on a visit to Rome in 1951. Our Superior General had been consulted by the Holy Father about the possibility of European missionaries serving under secular bishops. Then in 1953 came the establishment of the hierarchy in many parts of Africa, including Tanganyika, and at once it became probable that the idea of placing African bishops at the head of European missionaries would soon be brought into action."

Thus, for example, in August, 1957, Pope Pius XII promoted Bishop Thomas Mongo to the Diocese of Douala, French Cameroons. He was formerly Auxiliary Bishop of the diocese which in 1957 had 180,000 Catholics served by 36 African and 69 European priests. In passing, it might be mentioned that of the 19 African ordinaries, seven are members of missionary institutes or religious orders.

The third stage, just begun, is the promotion of an African bishop to the rank of archbishop (metropolitan) with European bishops as suffragans. This phase of the development of the African Hierarchy began in January, 1960,

when Pope John XXIII promoted Auxiliary Bishop Bernardin Gantin, J.C.L., to the Archbishopric of Cotonou, Dahomey, West Africa, after 74-year-old Archbishop Louis Pariset, S.M.A., had resigned.

### A Great Event

The nomination of Archbishop Gantin will go down as one of the "great events" in African mission history. There is no certain instance in the previous recorded history of the African Church of a Negro's elevation to the rank of archbishop. Moreover, as far as we can ascertain after diligent investigation, Archbishop Gantin is the second Negro to attain this rank in all the history of the Church. The first was Dom Silverio Gomes Pimenta who died in 1922 as Archbishop of Mariana, Brazil.

What might be called the fourth and final stage in the development of the African Hierarchy was reached in the first week of March, 1960, when Pope John XXIII appointed an African Cardinal, the Most Rev. Laurean Rugambwa, J.C.D., Bishop of Rutabo, Tanganyika, British East Africa. (Bishop Rugambwa is one of seven new cardinals, among whom are two other mission cardinals: the Japanese Archbishop of Tokyo and the Filipino Archbishop of Manila.)

The 47-year-old cardinal was born on July 12, 1912, at

Bukongo, Tanganyika. He is of the royal stock of the Bahaya tribe. He completed his undergraduate theological studies at the major seminary staffed by the White Fathers in Katigondo in neighboring Uganda. Ordained a priest in 1943, the future cardinal devoted himself for five years to pastoral work among his people in the Bukoba Vicariate. In 1948 Father Laurean was sent by his bishop to Rome to pursue graduate studies in canon law at the Pontifical Urban College (the "Propaganda"). In 1951 he was awarded the doctorate in canon law. Shortly after returning home Father Laurean received news of his appointment as Vicar Apostolic of Lower Kagera and titular Bishop of Febiana (December 13, 1951). The vicariate was raised to the rank of a diocese in 1953.

In 1957, according to data furnished this writer by Bishop Rugambwa, the Diocese of Rutabo had a total population of about 130,000 and a Catholic population of 53,000. Serving the diocese were 25 African priests. (Of Tanganyika's 8,500,000 people, 1,131,000 are Catholics, served by 734 foreign and 174 local priests.)

Though the cardinalate is not a necessary element for the complete establishment of the hierarchy in any country, who of us would doubt that the appointment of a local son in any country to this rank means

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much for the prestige and growth of the Church in the country thus favored? This is especially true for the continent of Africa where young nations are throwing off the shackles of colonialism and are groping for some ideology to guide them as they attain self-government. By electing an African to sit in her highest senate, the College of Cardinals, the Church demonstrates in a brilliant manner to the Negro peoples of Africa (and elsewhere) her great esteem

for them, her profound interest in their spiritual welfare, and her willingness to help them solve their various problems in the light of Christian principles.

The rise of the African Episcopacy is a shining tribute to the legions of missionaries—priests, religious women, and even lay people—who have worked or are still working with great sacrifice and zeal for the complete establishment of the Church in Africa.



### The Power of Love

It is not more light the Western World needs, but more love. Even on the lower levels, nothing is accomplished without love. A man must love art if he is ever to become an artist; he must love music to appreciate music. One can never get a fair judgment of music from one whose love for music rises no higher than the music which is a groan and despair. Browning tells the story of the famous Florentine painter, Andrea del Sarto. In his youth, he married a woman of rare beauty, but she was without any appreciation for art or the higher values of life. Shallow-minded, indifferent, she would carelessly swing her skirts and ruin a work on which his inspiration had labored for weeks. She did not rob his hand of his skill, nor did she deter him from his art—she just was blind to the greatness with which she was living. As a result, he could not share with her the best secrets of his heart.—Bishop Fulton J. Sheen.



# *The Priest's Perseverance*

E. F. GARESCHE, S.J.

Success must be deserved

**V**IEWED as a professional man the priest's position is altogether unique. In other professions the spur of natural ambition, the need of making a livelihood and a place for oneself in the world, the need very often to support a family, or at least to provide for one's own requirements, drives the young man to exceptional effort.

The present writer was a lawyer for a few years before entering the religious life and so he went through the grueling professional studies for the bar. In those days the course was only two years but in those two years very intensive effort was called for. The passing grade was only sixty-six and two-thirds percent, but anyone who fell ever so little below this grade disappeared from the course for good. The school had such a high standing that those who graduated from it were dispensed from the bar examination and admitted to the state and the United States courts on motion. The way those men studied was a caution. Some of them seemed to spend all their waking hours in the library or the class room. Some of them had a very sketchy previous education but they

made up for that handicap by terrific application. When we celebrated the fiftieth anniversary of our graduation we found that a surprisingly large number of the class had become judges and others had high positions in the bar. It was of course the motives just enumerated which made these men so diligent and persevering in their studies.

For the average priest however it is enough to make good in the seminary. When he is once ordained he has no such urge to persevere in his efforts to improve himself as do those young men at the bar. Those who are familiar with medical study know that much the same condition exists in medical schools. It is sink or swim. The requirements are severe, the work is hard and exacting. So many young men are competing, so to say, for the opportunity to become a doctor that the medical schools have no urge to try to keep a man in his studies who is not making good.

Yet no professional man has so much need of persevering effort to become excellent in his profession as has the priest. Doctors and lawyers and members of all the other learned professions deal with lesser interests than the priest. Health and material possessions are in-

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*Father Garesche sends this to us from Framingham, Massachusetts.*

## THE PRIEST'S PERSEVERANCE

comparably less important than the life of the soul and growth in holiness. Many fortunate individuals succeed in doing without the services of doctors and lawyers for long periods and sometimes during their whole life. But every good Catholic is constantly in need of the ministrations of the priest. Every Sunday he has to attend Mass under pain of grievous sin. He has to confess his sins to the priest in order to obtain forgiveness. In time of sickness or distress the priest is his spiritual consoler and helper. The doctor is perhaps next to the priest in the confidences he receives and the dependence of his patients upon him. But healthy robust individuals have no need of his services, whereas every child of the Church needs the help of the priest.

The priest himself requires a much more persevering effort to rise to the heights of his calling than do the members of the other learned professions. His is an unworldly, supernatural office. He has to put off the old man and put on the new. The words of St. Paul, "I live, now not I, but Christ liveth in me," express the ideal of every priest. As another Christ he has to make a much more determined and constant effort to overcome self, to practice supernatural virtue, to grow in the love of God and his neighbor, than do other professional men by virtue of the demands of their call-

ing. Hence, his whole life long, the priest has to keep trying, striving both after his own personal perfection and to help his flock become more holy.

### Persuasion Necessary

The other professions, law, medicine and the like, cater to the needs of human nature, and the natural self-interest of men makes them want to cooperate with those whom they choose for medical aid and legal guidance. When a man is ill he will do almost anything to follow out the directions of his physician.

"Doctor," said I at one time to a prominent physician, "why do not you physicians encourage people to observe the laws of health and so avoid diseases? How many of these degenerative diseases that often come from excesses and follies, can be avoided by proper living. You wait until a man needs an operation, when the operation could often have been prevented by right living."

"Father," said he, "when a man is in good health he will not listen to the doctor's admonitions, he will not take precautions against falling ill; but let him get sick, have a severe pain, realize that he is in danger and he will do anything. You can operate on him, put him on a severe diet — anything to get well."

Hence the doctor and the lawyer find it comparatively easy to deal with their patients

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and clients who are in real need or in danger. To the priest, on the contrary, the more desperately ill the soul becomes the more difficult it is to persuade the man or woman to use the right spiritual remedies.

Once in Rome the present writer was talking with an influential and experienced ecclesiastic who was very zealous for the holiness of the laity and for the promotion of Catholic action. He commented on the great difficulty of getting people to realize and live their better selves, to become more and more holy, unselfish, and zealous in the cause of the Church.

"Your Excellency," said I, "you and I have great difficulty in our work because we are always trying to make water run uphill. Many of the leaders of mankind cater to the selfishness, the self-interest of men, and guide its current as they choose, generally getting men to do what they want by appealing to their selfishness. But in the service of Christ, to make men holy and supernaturally zealous, we have to raise them above themselves, get them to aspire to principles and ideals beyond their unaided nature. In other words, we have to make the water of their souls run upward towards God against the gravity of selfishness and human interest."

The great ecclesiastic smiled at the thought. "What a comforting reflection," he said; "it

never occurred to me before. No wonder we have to pump and pump to get the people to rise a little above their selfishness and self interest. And as water will start downhill again as soon as you release it from the pump's compulsion, so we have to keep our people under spiritual inspiration so that they will not start downhill, but keep on rising towards heaven."

### Men — Not Angels

The priest should never be discouraged therefore nor become down-hearted, nor wonder why his ministry does not bring him more results providing he is using all the means in his power, is working with perseverance and undiscouraged fervor. The fact that his people are still good and trying to become better is in itself a great achievement in the spiritual life. Every priest may console himself with a similar reflection in his own case. The effect of character and disposition, the little weaknesses which he observes in his work are of course a matter of regret, but never of discouragement. St. Francis de Sales used to say that "If God had wanted to make us angels and have us serve Him as the angels do He would have created us angels. But since He has made us men and women and put us in the midst of difficulties and problems, the weaknesses, the perplexities which surround us, He evident-



ly wants us to be good men and women and to serve Him and love Him in the state and with the means He has given us."

The same reflection will apply to the priest's own work; the efforts he makes to improve his parish, to perfect its organization, to establish societies for the people, have to be salted with perseverance or they will never succeed as they should. The motives we offer people are supernatural; they are promised life and more abundant life in the future if they will be faithful and loving to God and their fellowman and steadfast in their duty here on earth. But this promise of a future life is not nearly so moving and effective from a natural standpoint as a promise of immediate gain, pleasure, ease in this present life.

It has long been a matter of wonder to me why the Jehovah Witnesses have succeeded in inspiring so many people to such fervor and self-sacrifice, but recently I received a note from a Jehovah Witness who had read one of the many leaflets obtainable at the Vista Maria Press. "You speak about the Catholic Church in your leaflet and you say what a wonderful church it is, but I would like to know what your church offers to me personally. As a Jehovah Witness I am looking to have a fine old time from the millenium on this old earth where I know just what to expect." It

is a false idea and vain hope, this perpetual millennium, but it moves some unthinking people much more than the thought of a heaven which they cannot imagine.

### Spiritual Rewards

When therefore we organize parish sodalities and societies and invite people to join some good work, we have a harder time than people who organize secular projects, for this latter can offer immediate rewards and assure results in this present life. This is no reason for discouragement, for the cause of God is wonderfully strong and persuasive and experience shows that the really good Catholics are the best workers on earth when they are full of the spirit of charity and zeal; but it points to the greater difficulty of the priest's work, because he has to appeal to the better self of those with whom he comes in contact and he cannot use the natural selfishness and self-seeking which is the stock in trade of the Jehovah Witnesses and similar theorists. Hence the priest has to keep on trying, reorganizing and reinspiring the parish societies and to be content with a moderate amount of success.

Years ago when I was busily engaged in establishing the Queen's Work and beginning the Sodality movement in the United States, I visited many cities to organize Sodality unions and talked to the pas-

tors about the possibility of Sodality organization in honor of the Queen of Heaven. On one occasion we held a meeting of the clergy in Buffalo and the diocesan director of schools gathered many of the pastors together so that I could describe the movement and its possibilities. One old pastor, apparently thoroughly disillusioned on the subject of parish organizations, interjected an objection. "Father," said he, "you talk about organizing Sodalities to do the work for personal holiness and the help of the neighbor and the defense of the Church. I want to tell you that I personally have started one Sodality in my parish three times and three times I failed because the people did not co-operate." All the pastors cast an inquiring eye in my direction to see how I would answer what appeared a very deadly objection.

Half in fun and half in earnest I answered the good pastor: "My dear Father, you only tried three times. Do you really expect to have a good and well organized Sodality after only three trials?" The audience laughed heartily, but one of the other priests got up to make a pointed observation. "You laugh," he said, "but the Father is absolutely right. I also tried three times in my parish to organize a Sodality, and three times I failed, but the fourth time it was a great suc-

cess and now we have a good, fervent, well organized and very helpful Sodality after the fourth trial to organize it."

There is a kind of perseverance which in the long run is sure to succeed. It is the willingness to try again and again, learning each time from previous mistakes, thinking up a better method, utilizing the interest awakened by previous trials.

## 'Intermittent' Perseverance

It has always seemed to me that there are two sorts of perseverance — continuous perseverance and intermittent perseverance. Continuous perseverance is that unrelenting and unyielding push and drive which knows no pause or intermission, but keeps on insisting and insisting in spite of the judgments of others. The sort which I call intermittent perseverance is the ability to take up a good project again and again, pausing between efforts perhaps to gather new strength and survey the field of action a little better, but never despairing, never giving up. The first sort of perseverance sometimes wrecks nerves and health, it is too insistent and continuous. But the other kind allows for recuperation and a chance to take breath, takes into consideration the changing conditions and is often able to succeed when the other sort fails.

Finally, a priest can always

## THE PRIEST'S PERSEVERANCE

remember that to always persevere in trying is in itself a spiritual victory. Just as those who keep on trying to overcome their defects, trying to love God better, have the merit of succeeding though they do not completely succeed, so those who have an ideal and a vision for the service of God and their neighbor can gain immense merit and reap true success even though they do not accomplish everything they hope to do. "It is not in men's power to command success, but we will do more, Horatio; we will

deserve it."

Great numbers of good holy priests throughout the country and the world who are exercising this holy perseverance for the love of God and their neighbor are in fact carrying on the work of the Church and bringing forth great fruit for souls. The fact that they deserve success and attain it at least in part must be most pleasing to Him Whose life was apparently an utter failure, but Who died trying, and so made the greatest success in all man's history.



### Quite A Project!

For ten years an Irishman was employed at a lumber mill. Every night he made it a practice to carry something home—a board, a handful of shingles, or a bundle of laths—until he had a cellar full of filched materials.

Then, one Sunday at church, a remark by the priest suddenly made the light-fingered Irishman feel ashamed of his long series of petty thefts. So the next time he went to confession, he told all, and asked the priest what he should do to make amends.

"Could you make a novena?" asked the priest.

"Just give me a blueprint," said the contrite sinner. "God knows I've got lumber enough!"—E. E. Kenyon, *American Weekly*.

# *The First TV Mission*

WERNER HANNAN, O.F.M., Cap.

94,400 viewers

THE date: October 4, 1959, the feast of St. Francis of Assisi. The place: a TV studio in Lafayette, La. Three seconds before five p.m. the station identified itself: "This is KLFY-TV, channel 10, in Lafayette." As camera number one focused on a wall-crucifix, festive church bells began to peal, calling the faithful to worship. The choir had sung only a few bars when the announcer broke in: "This is Your TV Mission." While the ringing and singing continued, the camera moved down and back, revealing a studio-sanctuary: altar, tabernacle, six lighted candles. At a prie-dieu in front of the altar stood a Capuchin missionary and two servers.

Mission services opened with an Our Father, Hail Mary and Glory be, followed by another prayer, begging God's blessing on the mission. The missionary went to the pulpit and extended to all a sincere welcome to the television mission. "With God's grace this can be for you a golden week. If you know God more you are going to love Him more; and if you love Him more you are going to serve Him better. Try to make this

mission as you would in your own church." He urged daily Mass, Confession and Holy Communion, then answered two questions of general interest. As the choir sang, "Come Holy Ghost," he and the servers faded off on camera one; camera two focused on the other missionary for the sermon.

His theme was man's purpose in life: Why Did God Make Me? He spoke for 18 minutes, using visual aids—props—to bring his sermon to life. A bag of money symbolized man's drive for wealth; a loving cup, man's drive for pleasure. A close-up of the snuffing out of a sanctuary lamp illustrated the story of a man who too late realized he had been made to know, to love and to serve God. After the missionary gave his blessing he returned to the prie-dieu.

Softly the choir began the closing hymn. Then came the Sinner's Bell, a part of every Capuchin mission. While the church bell was being tolled as at a funeral, those making the mission prayed silently in their own home for the conversion of sinners. During the tolling the missionary read the Prayer for Peace, ascribed to St. Francis of Assisi. Music and services ended as the camera concentrated on the crucifix.

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*Father Werner belongs to St. Augustine's Province of his order, based in Pittsburgh.*



## THE FIRST TV MISSION

For seven consecutive nights we conducted half-hour mission services. We followed—with a few exceptions—the regular format of a Capuchin mission, tailored to TV standards. Mission publicity had listed as topics, besides "Man's Purpose in Life": "The World's Greatest Evil"—Mortal Sin; "O God, I Beg Your Pardon"—Confession; "With This Ring . . . till Death"—Marriage; "My Flesh Is Real Food"—The Blessed Sacrament; "The World's Greatest Mother"—The Blessed Virgin; "My Suffering—Does God Will It?"—The Catholic Attitude Toward Pain. Mission publicity also listed the slogan: "A thinking man's mission for a holy man's taste." To some this slogan might seem to reek of corn; others, however, feel that "corniness" is part of the medium and should play a small, albeit thinly-disguised, role.

Several months before, the diocese of Lafayette, Louisiana, had offered the TV mission to the Capuchin Mission Band of St. Francis Friary, Pittsburgh 26, Pa. Assigned to the mission were Fr. Werner Hannan, O.F.M. Cap. and Fr. Wendel Moliski, O.F.M. Cap. For several years we had been giving missions in the archdiocese of New Orleans and the dioceses of Lafayette and Alexandria. This, however, marked our first attempt in television.

The advance publicity was well-handled. His Excellency, the Most Rev. Maurice Schexnayder, Bishop of Lafayette, directed two letters to the clergy of his diocese, urging them to publicize the mission in both bulletin and pulpit. The diocesan newspaper, *Southwest Louisiana Register*, gave excellent coverage through photos and copy. *TV Guide* listed the time of services for each evening. Parish bulletins printed the topics and the times of services. KLFY-TV in Lafayette made several spot announcements every day during the mission. The prayers of many souls begged God's blessing on the venture.

### The Time-Schedule

An apparent disadvantage was the time-schedule. One service began at 10 p.m., two at 10:05, following the news, two at 6:30, one at 9 and one at 5 p.m. The arrangement fell far short of ideal because certain network programs could not be pre-empted; under the circumstances, a better arrangement could hardly have been made. We countered the difficulty in some way by announcing each night the time of the next two services. Several spot announcements through the day on KLFY-TV mentioned the time of evening services. But even with this arrangement, men who returned home late from work were still able

to make almost the entire mission.

To form some idea of our viewing audience we offered a free TV Mission Remembrance. It was a 5" x 3½" prayer-leaflet, of sturdy paper, folded triptych-style, that would easily fit into prayerbook, wallet or purse. Anyone writing to Channel 10 would receive a copy. The remembrance displayed on the front cover a crucifix, together with the time, place and channel of the mission and the names of the missionaries. Inside were morning and evening prayers, meal prayers, the angelus, an act of contrition and a motorist's prayer. The back of the leaflet carried St. Francis' Prayer for Peace and two Mission Resolutions: 1) Holy Mass on Sundays and Holydays; 2) Confession and Holy Communion at least once every month. We felt that the response might give us an approximate idea of the number who made the mission.

### Results

Letters and cards came from 472 viewers. We gave the figure to a professor of radio and television at Southwestern Louisiana Institute. He said that for this type of giveaway, the response is usually about ½ of 1% of the viewers. This would mean that the audience numbered around 94,400.

Far more important would be the spiritual fruit. Every

night we urged daily Mass, Confession and Holy Communion in each one's parish church. We also announced the following Sunday as diocesan-wide TV Mission Communion Sunday. *In foro interno* the real fruits will never be known. Nor did we have an opportunity to see any external fruits: we had to leave immediately for other mission assignments. However, a local monsignor remarked some time later, "Believe me, Father, my parish felt the impact of the TV mission!" The assistant in another parish attributed the unusually heavy Saturday confessions to the mission. These were the only reports that came our way. Perhaps a further commentary came from Bishop Schexnayder. He plans another TV mission in the not-too-distant future.

Whether the bulk of the viewers consisted of tried-and-true Catholics we can only guess. Several pieces of mail came from non-Catholics, requesting a remembrance. We learned from the wife of the channel's production manager that she and other non-Catholic ladies gathered daily over morning coffee to discuss the services. A TV mission, then, might be a partial answer to the non-Catholic apostolate. It remains a relatively untouched field, due, certainly, not to lack of priestly zeal but to lack of priestly numbers. Most of the

## THE FIRST TV MISSION

pastors we are privileged to deal with in our missions find the working day too short. They are dedicated men, barely able to take care of the flock inside the Church, much less outside. To this problem the TV mission would seem to provide a partial solution.

There must be many non-Catholics, timid by nature, who would not dream of ringing a rectory doorbell. At the same time they have an interest in the Church and her teachings. They want the truth. In the privacy of their own home, away from the prying eyes of society, they can learn about our faith. Even if the door of a non-Catholic home is closed to us, the TV screen may be friendly. This medium has provided us with a non-Catholic-living-room apostolate. The seed sown here may later bloom inside the fold.

### Shut-In Apostolate

Those confined to home or hospital by illness found consolation in the mission. Many of these people had not been able to enter a church for years; they spent their days in prayer, patiently bearing the crippling infirmities of age. In visiting the sick during other missions we saw how they treasured the remembrance cards. Some would proudly pick the little pictures out of their prayerbook — six or eight or ten — and say, "Father, I

have a remembrance card for every mission I made; I'm sorry I can't make this one!" To souls such as these, the TV mission brought comfort. The sight of an altar, tabernacle, lighted candles — even though in a studio setting — gave a bit of consolation to these aging Catholic hearts.

At best a TV mission can never supplant the hallowed, time-tested, fruitful parish mission. Only the missionary and his penitent have witnessed the marvels of grace and love that shine through a parish mission; these cannot be replaced. But the TV mission can provide other hearts and other rooms for the words of the Master.

The mailbag often revealed a touch of humor. One young lady, requesting a picture of the missionaries, listed her name, address, age and height! Another lady, obviously older, suggested that the next mission be given in French. . . . One evening a viewer missed one of her favorite programs. It had been replaced with a political telecast. Indignantly she called the station: "Does this mean we're going to miss the mission, too?" "No, lady!" . . . At least one city tavern carried the services faithfully. It would hardly be presumptuous to assume that the mission also found its way into several other watering spots, because on the fringe area, heading to-

ward the Gulf, Channel 10 is the only channel available. . . . One of the non-Catholic cameramen showed special interest. He bemoaned the station's lack of facilities for putting the services on film or video-tape. Then came the ultimate in accolades: he came to the studio *on his day off* just to see the mission from the inside. . . . One letter had an undertone of sadness: "This was the first time a priest's voice was heard in my home."

## Expenses

Besides the offering given to the missionaries, the diocese paid \$1,168.25 to channel 10. One of the studio officials listed the breakdown: "We based the actual air time at \$123.75 per telecast, plus an additional \$40.00 for camera and personnel charges, which totaled \$163.75. Seven programs at \$163.75 each would be \$1,146.25; add to this \$22 for art photo, slide and recording.

Grand total: \$1,168.25." At least twice, since no network program followed, KLFY-TV gave us an additional five minutes. The prayer-leaflets averaged about one cent apiece. All the expense was absorbed by the diocesan radio and TV fund. At First Friday evening Masses in the diocese a collection is taken up to finance projects of this kind.

Perhaps the title of this report is inaccurate; it may not have been the first. We tried at some length to discover whether services with a definite mission format had ever been conducted on TV; we could uncover no evidence. Sending these lines to THE PRIEST seemed to be one way of discovering whether the report actually deserves its title.

Our thanks are due to Bishop Schexnayder and to his vicar general, Monsignor Warren Boudreaux. May God bless their zeal and foresight!



Old Diogenes made the headlines in Greece going around with a lantern looking for an honest man. People often wonder what became of him. He quit because:

He met an ex-soldier who confessed he had only been a private; a politician who admitted he had made a mistake; a husband and wife both of whom said they had been wrong at the end of an argument; a man who told personal reminiscences in which he himself was not the hero; an editor who did not blame the printer or proofreader for a mistake in his paper.

So Diogenes blew out his lantern and went home. By this time he was so old he could hardly walk anyway.—St. Vincent's Notebook.



# 'Must It Be a Requiem?'

Sundry problems

WALTER J. SCHMITZ, S.S., S.T.D.

**I**N a monastery where Mass intentions are received daily from all parts of the country, must an intention reading "Please say a Requiem Mass for n.n." be interpreted to mean that the Mass must be said in black?

The code of Canon Law (No. 833) as well as a decision of the Sacred Congregation of Rites (No. 2461) states that the wishes of the donor of a Mass stipend must be respected if the donor has expressly stipulated the type or quality of Mass desired. This obligation does not bind *sub gravi* unless the donor for a very grave reason specifically requested a special Mass. The Sacred Congregation of Rites, however, does state that "this obligation binds, *per se sub levi*."

## GOOD FRIDAY DRESS

*For Domestic Prelates attending a Good Friday service, like stations of the cross, and since this is a day of mourning, should they wear the house cassock with a surplice or even omit the wearing of the surplice?*

The proper dress for a domestic prelate, be it Good Friday or any other day, is the choir dress when it is a sacred and religious ceremony in

church. It might be worth while to recall at this point what the recently deceased Monsignor M.A. Chapman once wrote:

"As a matter of fact the usage most common amongst American Prelates is to substitute the simar for the ordinary cassock not only in and about the rectory but also for less formal appearances in church, v.g., when hearing confessions, celebrating Low Mass on weekdays, or performing their private devotions. But to make habitual use of either the ordinary cassock or simar for High Mass, even on weekdays, or for Low Mass in church on Sundays and major feasts, is an inexcusable breach of etiquette, to say the least. Rome grants privileges to be used.

"To regard the choir cassock, with Rochet and Mantelletta (or Mantellone, as the case may be) as a party dress reserved for great occasions, is a stultification of the whole idea of prelatial costume, which is to show the rank of the Prelate in order that the faithful may pay the proper respect to it, and by so doing render honor to the Supreme Pontiff who bestows it and who, by decrees, his own and those of his Congregations and Commissions, indicates quite clearly his

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wishes in these matters of protocol."

### HOLY COMMUNION REGULATION

*Is there any regulation stating that it is unbecoming for a priest distributing Holy Communion from the Mass paten to hold it under the chin of the communicant while there are other consecrated particles on it?*

The priest is instructed to hold the paten closely enough to the person receiving so that it can catch the Sacred Particle should there be some sort of a mishap. On the other hand, one rubrician warns not to hold the paten too near the communicant, lest the person breathe on the remaining Particles.

### ADDITIONAL ORATIONS

*Is the celebrant permitted to add orations at a Missa Cantata (where the new rule is now that only one is prescribed — with the noted exceptions)? — for instance, at a Requiem High Mass, can he add one propter devotionem for a special intention?*

The new regulations specifically state that at a Sung Requiem Mass only one oration is permitted. A priest may not add an oration or two *propter devotionem*. The same holds true for a Missa Cantata or Solemn High Mass that is not a Requiem Mass. At these Masses he adds only those prescribed

by the ordo (e.g. if the Sunday is commemorated or an *imperata pro re gravi*, even in doubles of the first class).

### CEREMONIES

a) *When the priest finishes reciting the Gloria and Credo at a High Mass, may he go per breviorum to the scamnum or must he go to the floor-level, genuflect, and then proceed to the bench?*

b) *At a Mass of Exposition, when the celebrant sits down for the Gloria and Credo, is it proper to put up a small banner in front of the exposed monstrance?*

a) We are directed to go *per breviorum* to the sedilia after reciting the Gloria and Credo. However, if the sedilia is far out toward the body of the church, we may go *per longiorum*. Likewise, one of the supports of the Baldachine may interfere with going *per breviorum*, and in this instance, we may go *per longiorum*.

b) The books call for a banner only when a sermon is given during the time of exposition of the Blessed Sacrament. We find nothing about the use of the banner while the celebrant sits for the Gloria and Credo.

### BINATION & EVENING MASSES

*It is stated that two evening Masses may be celebrated in the same church on the same*

day, but may a priest binate in the evening, i.e., both Masses at night?

If permission has been granted for two evening Masses on the same day (presumably Sunday) and permission is given to binate, there is no problem. The time of the day doesn't necessarily make any difference. However, if these evening Masses take place on a weekday, a special indult is necessary to binate, whether in the morning or in the evening.

#### BREVIARY DIFFICULTY

During Lent we have the choice of Masses and offices. Is it permissible to recite the ferial office, even though I have said the festal Mass? Must the Mass and office agree. Also, are we obliged to say the new version of the psalms or do we fulfill our obligation by reciting the "old" psalms?

We have the choice of office, regardless of what Mass we have offered. Liturgists tell us that the more ideal situation is to have the Mass and office correspond. One fulfills his obligation by reciting the psalms, whether in the old or new version.

#### COMMEMORATION AT MASS

In our diocese we have an oratio imperata pro re gravi, etiam in festis primae classis. This leads to confusion as regards the number of orations

that must be said at some Masses. The rubrics of 1955 state that at sung Masses, no commemoration is allowed. Thus, the following difficulty arose this morning, March 21. The sung Mass was that of St. Benedict. The ordo calls for a commemoration of the feria and, of course, there is our imperata. Must we say both of the commemorations or should one of these be omitted? The same problem arises at a low Mass on March 25, the feast of the Annunciation. The ordo calls for a commemoration of the feria and we are expected to add our imperata. And yet, the rubrics say that on a feast of the first class no commemoration is allowed.

Now, I realize that the Lenten ferial must be commemorated since it is one of the "never to be omitted orations." My question is whether or not the Imperata of the diocese can be omitted in the two instances that I have mentioned above.

Bugnini (*The Simplification of the Rubrics*) comments that there are certain commemorations never to be omitted, because they have an absolute priority. Among these are the ferias of Lent and Advent. As for the oratio imperata pro re gravi to be said even on doubles of the first class, it can be omitted only on Christmas, Epiphany, Holy Thursday, Holy

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Saturday, Easter Sunday, Ascension Thursday, Pentecost, and the feasts of Trinity, Corpus Christi, Sacred Heart and Christ, the King.

The feast of St. Benedict is a double major and does not admit of any exception to the above regulations. The feast of

the Annunciation, while a double of the first class, does not come in the category of the feasts excluding the *imperata*. Hence, there is no reason for omitting either the ferial commemoration or the *imperata* on the feast of St. Benedict or the feast of the Annunciation.



## Almost a Convert

In Santa Croce, Florence, the memorial in the Renaissance tradition to Florence Nightingale (1913) by F. W. Sargent, R.A., recently deceased, is apt to be overlooked by the casual visitor—and indeed it needed some courage to compete with Donatello Della Robbia, Vasari, Rossellino, and the other masters represented in this vast Franciscan church.

The Nightingale memorial has its pathos. It was that noble woman's tragedy that for years she longed to embrace the Faith, but was not given the final decisive grace. Manning, as somebody said, led her to the very threshold and then lost her. The same happened to several eminent Victorians, though some like Mallock, Hawker, and Wilde, came in on their dying-beds. And one or two, like Sibthorp and Capes, actually came in twice.—Pasquin, *The Universe*, London.



# Supplying the Ceremonies

The Canon Law

V. REV. PAUL R. COYLE, J.C.D.

**WHAT** is the law regarding the supplying of the ceremonies when private baptism has been conferred?

There sometimes exists a case of necessity which demands that the essential matter and form necessary for the validity of baptism be administered without the ceremonies prescribed for the solemnity of the sacrament. Outside a case of necessity, however, it is never lawful to separate the ceremonies used in baptism from the application of the matter and form. The general ecclesiastical law does not permit the omission of any of these baptismal ceremonies. It deviates from its general principle only in the case of adult converts from heresy who receive conditional baptism. In this case it concedes to the local ordinary the option of permitting the omission of these ceremonies.

If private baptism had been conferred, then the omitted ceremonies should be supplied in church *quamprimum*. Under ordinary circumstances the obligation of supplying these ceremonies is grave, and only a legitimate cause will excuse. Moreover, there should be no unnecessary delay in the supplying of these ceremonies, but

the recently baptized person should as soon as possible and at his earliest convenience have them supplied in church. This obligation exists not only for the time immediately following the reception of baptism, but it continues to exist even when there has been a necessary delay or notable procrastination extending over a long period of time. In the case of adults the ordinary can dispense for a grave cause and in certain cases.

Since the proper place for the administration of solemn baptism is a church or a public oratory, it must *a pari* be reasoned that the proper place for the supplying of the baptismal ceremonies is a church or a public oratory. Furthermore, since the lawful minister of the sacrament is the proper pastor of the person to be baptized, and since the parochial church of the parish to which the recipient of baptism is attached is the proper place for the administration of solemn baptism, it must be inferred that the parochial church is also the proper place for the administering of these supplementary ceremonies.

Thus when a child or an adult receives private baptism outside the territory of his proper

parish, it is manifest that the pastor of the parish within which the hospital is located does not also acquire a right to supply the ceremonies of baptism. In the case of private baptism, urgency may demand that a priest other than the proper pastor baptize the dying child or adult in the hospital or at home, but after the private baptism is conferred there is no longer any similar urgency for the supplying of the ceremonies of solemn baptism.

### An Exceptional Case

Nevertheless, there may exist an exceptional case in which the local pastor would be justified in supplying the ceremonies which under normal circumstances are to be supplied by the proper pastor in the parochial church of the baptized person. Such would be the case when the child is so far recuperated that he could be brought to the local parish church, and there still persists for the child a danger of death under the time that he can be brought to his proper parish church.

It may be argued that these ceremonies are not necessary for salvation, and, moreover, that there can readily exist a just cause for deferring them longer than for postponing the baptism itself. Nevertheless, the Church desires that these ceremonies be supplied after baptism, so that in a case in which

there is constituted a danger of death the rights of the proper pastor should yield to the spiritual good which the child will derive from these ceremonies.

When it is necessary to omit any of the ceremonies preceding baptism, then all of them should be omitted, even the anointing with the Holy Oils, since all these ceremonies must be performed according to the form prescribed in the *Ritual*. If, however, a priest or a deacon is the minister of private baptism, then he should observe the ceremonies consequent to the act of baptism, provided that the person baptized still continues alive. When the danger of death has ceased, the remaining ceremonies should later be supplied in the parish church.

The Sacred Congregation of Rites directed that in the conferring of private baptism in a hospital or in a private house the priest should not wear a purple stole or anoint a dying infant with the Oil of Catechumens. Rather, in a case of necessity all ceremonies should be omitted which precede the act of baptizing.

### Baptismal Water

When it is convenient to the priest, he should bring along baptismal water for the administration of private baptism. If the priest does not have the

## SUPPLYING THE CEREMONIES

time to obtain some baptismal water and bring it along with him to the hospital or to the private house because of an extreme danger of death, then he can baptize with ordinary water as a lay person would do in such a case. Although chrism is required for the anointing prescribed in the ceremonies consequent to baptism, the priest may not always have time to obtain it when an extreme emergency demands his immediate presence for the administration; thus he has no obligation to anoint with chrism in such a case.

Because one case differs from another, the priest should conscientiously judge in each case whether there is time to bring the chrism. The question of whether the priest can employ the ceremonies of the white cloth and candle without the anointing with chrism, has not yet received an authentic interpretation. It is believed that the priest can use these ceremonies without chrism, if he wishes, but he has no obligation to do so.

When perchance all the ceremonies were performed at an infant's presentation for baptism, but the act of baptizing itself remained invalid, then only the essential rite need later to be performed. But in the case of an infant baptized by a heretical minister, the ceremonies prescribed for the

solemn baptism of infants should always be supplied, whether or not the infant receives a conditional baptism.

### For Adults

If for an adult who received private baptism in the Catholic Church during infancy and the ceremonies have not yet been supplied, then the formula of the ceremonies is that which is prescribed for the baptism of infants. When an adult, however, is a convert from a heretical sect and a conditional baptism remains to be conferred, then the ceremonies need not be supplied if the ordinary has conceded permission for the administration of conditional baptism without the ceremonies.

On the other hand, if for an adult convert the ceremonies are also supplied along with the conferring of the conditional baptism, or if the ceremonies are supplied apart from any conditional baptism, then the ceremonies are those which are to be observed in the baptism of adults, but the local ordinary, for a grave and reasonable cause, can permit that the ceremonies prescribed for the baptism of infants be employed in the baptism of adults.

Again, if the convert was never validly baptized, then baptism must be administered absolutely and the ceremony prescribed in the baptism of adults must be observed, un-

## THE PRIEST

less the local ordinary for a grave cause has conceded permission to use the formula of infant baptism.

When, however, through an error there has occurred a notable omission of some rite or ceremonies, such as the anointing with the Holy Oils, then this omission must be supplied, unless great difficulty stands in the way of the effort to do so. If the error is discovered be-

fore the godparents depart with the infant, it can easily be corrected. If it is adverted to only after the departure of the baptized child or adult, then the difficulty attendant upon a return for the correcting of this error, or the scandal which perhaps might arise, will excuse the minister of the sacrament from the obligation of making the correction.

(Conway, "Baptism")



### Father Mathew's Soul-Searching

"Here goes, in the name of the Lord!" . . . With these fervent words Father Theobald Mathew, the Capuchin, signed the total-abstinence pledge in Cork on April 10, 1838.

Father Mathew was a dark-haired, handsome priest who was known throughout Cork, and of "Big House" origin; he had friends in every walk of life.

He also had many friends outside his own faith, and it was one of these, Quaker Billy Martin, who persuaded him to take up the temperance crusade.

After much doubting and searching of soul, the Capuchin took the now historic pledge. In twenty-four months almost half the country's adult population had followed his example.  
—The Irish Digest.



# Books IN Review

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## A Protestant-Jewish View American Catholics

Ed. by Philip Scharper  
With an Afterword by  
Gustave Weigel, S.J.

Sheed & Ward, New York  
1960, pp. 236, \$3.75

THIS is a vicious book — blashardism sprinkled with holy water: six essays by six outsiders carping at the Church. If you found a copy of *Maria Monk* in the hands of a student or on the shelves of your school library, you would confiscate it immediately, and yet, of the two, *Maria Monk* would do less harm than this title.

I read only the first essay, by Stringfellow Barr, and the Afterword by Fr. Weigel.

Barr has subscribed, at various times, to 28 Red causes. That hardly qualifies him as objective. One is not surprised then, to find him disappointed at the "relative absence in the American community of a healthy 'anti-clericalism,' an anti-clericalism which the French Catholic laity has used so tellingly to keep its clergy on their toes." Without it, the laity become "priest ridden."

To speak of a "healthy" anti-clericalism is somewhat on a par with talk of "wholesome" lechery. But Fr. Weigel apparently goes along with Dr. Barr on this, for "As I write," he says in his Afterword, "the chapters of this book lie before me. My sensation is one of embarrassment." However, "We

can correct our behavior, and the result will be a more effective life for us and for those with whom we live. Even from the religious viewpoint, such correction is called for."

Both Fr. Weigel and Dr. Barr leave us in the dark as to how we can best go about developing anti-clericalism in the United States. Should we start by slapping the children and then work up through first, second, and third-class funerals to closing our houses of charity?

In a long string of objections to various instances of ecclesiastical authority and discipline, Dr. Barr speaks of Catholics who "are aware of their obligation to give their children a good Catholic education but object to their priests' implying that they can meet this obligation only by sending their children to the parochial school."

But this is not the pastor's decision. It is his bishop's.

"They object to hearing from their confessor that the Church is not concerned with motive but only with act. And they find their advice empty moralistic."

This last is a crack at St. Paul and his teaching that the *finis operis* is the critical determinant in morality. We did not make that rule. God did.

Although this book deals extensively with faith and morals and is apparently intended for a Catholic reading circle, it carries no Imprimatur — understandably, for what Censor would have passed it?

Catholic authors, editors, and

# Books in Review

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publishers would be well advised to familiarize themselves with the Instruction of the Holy Office on the Ecumenical Movement. Issued to Local Ordinaries under date of Dec. 20, 1949, it includes the following:

"With special care shall they exercise their vigilance and urge the observance of the sacred canons 'on previous censorship and prohibition of books' (can. 1384 ff.) with regard to the publications which are edited by Catholics in any form whatsoever concerning this matter. The same holds good with reference to non-Catholic publications on this subject, insofar as these are intended to be edited, read or sold by Catholics."

Oddly, the book was made the basis for five Catholic Hour broadcasts during the month of May, with Fr. Weigel as moderator. This is being written beforehand, but Stringfellow Barr is scheduled to tell the Catholics of the country what is wrong with their Church on May 8. One wonders how the National Council of Catholic Men could ever have been induced to connive with such goings on. Surely something more constructive could have been programmed than this business of sowing discord between priests and people.—R.G.

---

Ronald Knox  
by Evelyn Waugh

Little, Brown & Co., Boston  
1960, pp. 358, \$5.00

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YOU will enjoy this book. I ordered it from England in mid-winter and read it through on its

arrival last February. By now, recollection in detail has faded, but it was so engrossing that for several days I carried it everywhere with me — to meals, on planes, even to bed.

The monsignor was a remarkably precocious child with a genius for languages. He read Greek at six, wrote passable Latin verse before he was ten, and learned Hebrew when he was getting on toward 50 and planning to translate the Bible.

A typical Englishman, he was reserved—and courageous enough to "swim the Tiber" despite his own natural preferences and those of his father, the Anglican Bishop of Manchester.

Like all of us, the monsignor grew increasingly crotchety as the years went by. I could never have lived in the same house with him, for instance, for he insisted on separating his postage stamps horizontally when, as any sensible person knows, such a method is in clear violation of both nature and common sense. Stamps look perfectly awful when you tear them across instead of up and down.

Mr. Waugh has been criticized for making his subject's priestly life seem shaded by comparison with the seeming sunshine of Anglicanism. But this would seem inevitable. The monsignor's Anglican days covered the period of his youth and the formation of deep and tender friendships. It was not the Catholic Church so much as World War I which, by killing off so many of his beloved friends, sobered him down — and then, perhaps ultimately, drove him into the Church.

Again, ours is an authoritarian setup. Our lines are held much more tightly than in the Establish-

# Books in Review

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ment. A Catholic priest may not feel especially "simpatico" with his bishop but, by gum! he knows that the bishop holds real power over him and the thought of it makes him smooth down his hair and button his jacket before entering The Presence—where he listens with respectful attention to every word, however much it may rasp. Like the rest of us—likely even more than the rest of us—Msgr. Knox was aware of that peculiarly Catholic relationship.

A letter to this writer from Mr. Waugh states that "There were a great many slips in the first edition of *Knox* which are being corrected. Unhappily, the American publishers reproduced from the English pages by lithography. They thought, probably correctly, that Ronald Knox was too insular a figure to be of much interest abroad. I offered to produce an American version in which various recondite English matters of school and university should be explained or omitted.

"I hope my biography will be a stimulus to further studies of Knox's work. He was, in my opinion, an immeasurably better writer and deeper thinker than G. K. Chesterton."—R.G.

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## We Are Now Catholics

Ed. by Karl Hardt, S.J.

Newman Press, Westminster, Md.  
1959. pp. 223 (indexed), \$3.95

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FOUR men, all of them Lutheran ministers living and working in Germany, find their way into

the Catholic Church. Each travels by a different path. One is attracted by the Liturgy, one by the Apostolic Succession, one by the "fullness" of the Church, one by the evidence uncovered in a scholarly study of the New Testament. Later they write their *apologial* and Sylvester P. Theisen provides a prologue in the form of an essay entitled "Protestant-Catholic Relations in Germany."

Thus, drily, may the contents of *We Are Now Catholics* be summarized. But the value of the book is not capable of such succinct expression, for it lies not so much in what the convert stories tell of presentday Protestantism in Germany, nor in their beauty as literature, nor in their propaganda value (which would be slight in this country), but rather in the picture they draw of the genuine striving for holiness that goes on outside of the Catholic Church.

True, the four converts who speak in the book (Rudolph Goethe, Martin Giebner, Georg Klunder and Heinrich Schlier) were ministers. At least, we might say, *they* should have been concerned about true religion. But, by the same token, we are priests and yet, through their essays, these men are capable of inspiring us.

Of the four accounts, Father Goethe's is the warmest, George Klunder's the most rarefied and least satisfying. However, each is interesting in its own way. The introductory essay imparts information few readers are likely to possess before hand, but it performs its most valuable service in awakening anew the reader's sympathy for the plight of Christians in a divided Christianity. — Raymond Gribbin, Baltimore.

# Currente Calamo

Continued from page 516

the end justifies the means: "The problems were unorthodox, the approach equally so."

As the Liberals were quick to see, this was a practical application of Dewey, Freud, and Marx: the conception of man as a mechanical bundle of conditioned reflexes. Dr. Dooley meant to accompany the child "in a deep regression," "a raw and bloody business, not a trip for the squeamish."—"Unlearning by Doing," was NR's wry comment.

There was a day when we Catholics dreamed of a periodical that would view life through a clear lens, without bias, without distortion, that would defend individual freedom and be fair to all groups, including even Catholics. It would not be just an "intercom" amongst ourselves, but it would get out into the countryside and circulate among our neighbors.

For a time we had one, but it gradually turned around until now it is a nightmare, defending anyone who attacks the Church, attacking anyone who defends the Church — a veritable club with which our enemies now beat us

over the head, pretending an argument *ad hominem*.

To claim National Review as Catholic would partially destroy its effect. And yet it has a Catholic editor and its postulates are the principles that have shaped Western culture from the beginning.

Some weeks ago when we recommended NR in OUR SUNDAY VISITOR, 740 of the laity put in for a year's subscription. We trust that this present notice will be equally effective. We need NR. It is something we should all get behind and push.

## Correspondence

### *The Vernacular Society*

THROUGH the years, the readers of THE PRIEST have evidenced an outstanding interest in discussions concerning the use of the vernacular in the liturgy. This is due, in great measure, to the actual reforms in our present day liturgy, resulting in the introduction of the mother tongue into the rituals and, more recently, in some parts of the world, into the Mass itself.

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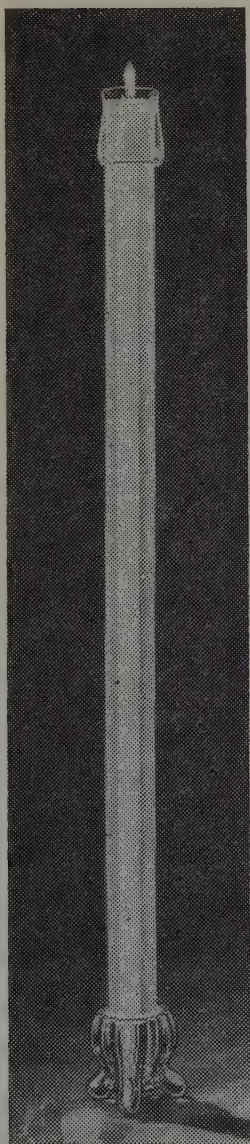
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## Correspondence

that such important changes have only taken place after a period of long and serious discussion, in which the pros and cons of these moves have been treated. This is a necessary element in the life of the Church. Theory must be blended with experience, and trial and discussion are the chief means by which this can be done.

Here in America, those particularly interested in the vernacular liturgy problem have been organized into the Vernacular Society. The organization publishes what is perhaps the best-known periodical of its type in the world, entitled *Amen*. It is not a propaganda magazine, but one that aims at keeping its readers in touch with what is being said and done concerning the vernacular throughout the entire world, and that attempts to stimulate intelligent discussion on this point. It is a clearing-house for such information and debate.

The work of this Society is most important. Only intelligent discussion can avoid the pitfall of misguided enthusiasm or the folly of spur-of-the-moment decisions concerning any changes that might eventually be made. For many years the Society has held its meetings about the same time as the National Liturgical Week, and bishops of many dioceses have gladly approved of the meetings. In many instances the bishops were quite frank in stating that they themselves were not in favor of all the things that might be suggested by the members, but they realized full well the importance of such discussion.

# Correspondence

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## A Perplexing Problem

The Society faces a rather perplexing problem, however. There are many who know of the Society, who approve of its aims, and who read *Amen* with great interest. As yet, however, they have not done anything to help in the support of the program.

Unfortunately, important as this work is, it cannot go on without money; and there is no money without members. The sole source of income for publishing *Amen* is membership in the Society — or at least free-will offerings from those who, for one reason or another, might not wish to become members. In some respects, it seems that many people have felt that, judging from the continued

appearance of *Amen*, the Society was busy about its work and it would be sufficient to "let them do it," while rejoicing at their efforts.

As it turns out, the situation is now such that "they" can scarcely do it any longer. As was announced at the last meeting, held at Notre Dame in August, the financial situation is so bad that *Amen* is on the verge of going out of existence. Printing costs have risen through the years; interest in the vernacular has also risen through the years; but membership in the Society has not kept pace as well.

Hence, to those who know *Amen*, and to those who do not but who are interested in the vernacular question, we might say that "now is the time for all good men to come to the aid. . ." Considering the interest of the priests and



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laity of America in these discussions, it would be a pity to see such a well-known publication die at the very moment when the problems of congregational participation are beginning to be debated with new and official interest in the rectories of the world.

Membership is only \$2 a year. The address is: The Vernacular Society, Inc., P.O. Box 1791, Chicago 90, Illinois.

John L. Murphy  
Catholic University of America  
Washington 17, D. C.

## Protests Protest

| TAKE pen in hand to take issue with the young Jesuit in Woodstock, Maryland, and his disparaging comments on Lutheran Dr. Peter Wiener's *Martin Luther* booklet. I believe it was premature and callow of the young man to question the propriety of a book, the title of which he did not know, much less the contents. The young man wrote: "A book of this kind has no apologetic value. To use it would manifest a

basic lack of intelligent charity and would gain only odium for the Church."

Now you cannot argue against fact. A fortnight ago I baptized a young medical doctor attached to Veterans' Hospital, Hines, Illinois. A Lutheran himself, this young medic had taken instructions from me, but was still on the fence as to deciding whether or not to come into the Household of the Faith.

I read about Lutheran Dr. Peter Wiener's *Martin Luther* book in *THE PRIEST*. I gave a copy to my prospective convert. After reading it most carefully and even prayerfully, having checked its references and sources, this young M.D. concluded: How could anyone conceivably believe that a man such as Luther was sent by the Almighty to complement and reform the Church of Christ? Luther was obviously a reformer who could not reform himself, a maniac in his hatred uncontrollable of the Jews, not to mention his grossly coarse and crude teaching on sex.

Why permit Protestants—even in the name of sweet charity—to palm Luther off as a saint who had cut the chains binding the Bible truth from the masses? He



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# Correspondence

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was obviously and admittedly not a saint. No intelligent, mature Catholic chocks Luther's scandalous animalities down the throats of today's Protestants, but at the proper time and in calm, dignified answer to claims or charges the likes of Alexander VI *et alii* by these same Protestants: Why should we not let Luther damn himself by his own mouthings?

Sincerely,  
John J. Dussman  
Glenview, Illinois

On the strength of a brief notice in this magazine, the publisher received orders for 800 copies and was forced to reprint. We received a total of two protests from readers concerning the savagery of Luther's writings. The

book may be had at \$2 each or five for \$6 from Edward R. Carl, Rt. 2, Box 2030, Escondido, Calif.  
—Editor.

## Cardinal Newman's Stations

ANYONE interested in Stations of the Cross by Cardinal Newman may find a shorter and longer form thereof in Longman, Green & Co.'s volume: *Meditations and Devotions*—both excellent and no different from the one in *Heart to Heart Prayerbook*, now out of print. It is possible the Longmans volume may also be out of print. Checking up, I find the two sets of Stations are identical in both volumes mentioned above. I use them during Holy Week.

Sincerely,  
Albert F. Kaiser, C.P.P.S.  
San Pierre, Indiana

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# Correspondence

## Passionist Stations

PLEASE forgive my tardiness. As regards the recent comments on Stations of the Cross in THE PRIEST. I have been most concerned. I think it is a shame that people and priests cannot have what they want in the way of help in making the Stations.

Enclosed are a few sets worked out by Passionist priests. It took me a long time to gather them, hence the delay. I send them on to you with the idea that you might care to give them notice in THE PRIEST. I really don't know how many of them are in existence, in case anyone wants to order them.

Sincerely in Christ Crucified,  
Francis Cusack, C.P.  
Provincial  
Chicago  
(enclosed)

*Brief Ways of the Cross*, by Fr. Eustace Eilers, C.P. Holy Family Church, 1910 — 19th St., Ensley, Ala. Pp. 20, 25c

*Following Jesus Crucified*, by Fr. Eustace Eilers, C.P. Passionist Colored Missions, 1910 — 19th St., Ensley, Ala. Pp. 132, \$1.00

*Making the Stations with Jesus*, by Fr. Maurice St. Julien, C.P. Co-operative Press, 7101 Natural Bridge Rd., St. Louis 20 Pp. 32, 10c

*The Way of the Cross and Perfect Love of God*, by the Passionist Fathers, Union City, N.J. Pp. 24, no price listed

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# Correspondence

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priests could subscribe to. Somehow your editing makes us feel as if all of us are in the same living room together—sometimes having verbal spats, other times handing on some experience or some bits of humor—but underneath it all there's a warm camaraderie.

Would just like to mention that I was sorry Fr. Moses Anderson, in his article "Seventy Sets of Stations," happened to overlook the best of them all (with a tip of the hat to St. Alphonse) which is *Meditations For The Way Of The Cross* by Reverend John C. Selner, S.S. Everytime I read anything of Father Selner's or hear him speak, I think he's an Americanized Newman whose words are a lot more descriptive than Newman's while he maintains the majesty of Newman's sentence structure. His *Way Of The Cross*, therefore, is quite a favorite of mine.

A big pat on the back to another Sulpician, Father Walter Schmitz, S.S., who takes care of your question and answer column. He's always to the point, keeps up to date, and handles real problems. Both men are a real bless-

ing for their fellow American priests.

Lector  
Washington, D.C.

... Moses B. Anderson missed the best of all: "Follow Me," by Fr. Hurley.

Sincerely in Xto.,  
Cordially,  
Edward M. Gallagher  
Albuquerque

## An Offensive Translation

I would be very grateful to you if you would caution the clergy about the Penguin Classic *The Life of Saint Teresa* translated by J. M. Cohen. This book is probably in a great many Catholic bookstores and in church vestibules. The trouble with it lies in the introduction written by the translator. Not only is it injurious to Saint Teresa herself but it is also offensive to the Church. I would suggest that the clergy advertize the autobiography of the great Teresa of Avila as it appears in the Image series *with* an imprimatur.

Sincerely yours in Christ,  
Sebastian Ramge, O.C.D.  
Washington, D.C.

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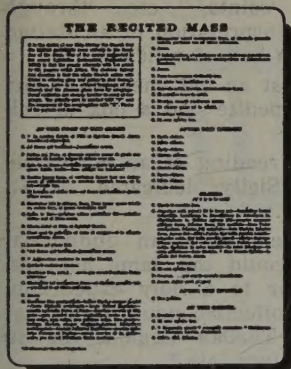
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## St. Expeditus

WITH reference to THE PRIEST, April, p. 332: "Identify the spurious 'saints,'" etc., "through the misinterpretation of an Italian label on a box of relics . . ."

Isn't that an old chestnut? Why mark "expedite" on a box of relics?

I keep reading of an old cathedral in Sicily dedicated to St. Expeditus.

Was he really an individual saint or could the name not perhaps refer to a holy expedition, being a collective noun, somewhat like the Theban Legion, the 40 Holy Martyrs, etc.?

Melitus (if I have the name right) mentions an Expeditus in a list of saints, martyrs, I believe, several centuries ago. Also, the name was that of a functionary in the Roman Army. I believe our modern armies have something corresponding to it.

Was he honored as representing an entire expedition, a kind of ancient Unknown Soldier?—or is it an arbitrary label for an anonymous but no less real person, such as Veronica?

Writing just offhand like this, I cannot be absolutely sure, but it seems to me that in my classical readings I have run across "Expeditus" as a given name among the Romans.

I am afraid that the London Tablet's debunking of poor St. Expeditus was just a little too "pat," too facile.

Sincerely,  
J. W. D.  
Quebec

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